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Moody Bible Institute Monthly

JULY, 1927

EDITORIAL NOTES

We omit "Cut From the Loaf" this month to afford more space on our editorial page to the excerpt from President Coolidge's speech at the opening of the Sesqui-Centennial a year ago. It is appropriate matter for what we call our Fourth of July issue. But the gravity of what the President says is added to by that which some of our contributors have to tell us concerning moral and spiritual conditions in the world today and especially in our own country. And it makes one all the more ready to cry "Amen" to the Rev. Will H. Pike's declaration concerning "The Thrill Our Nation Needs," and to the prayer of the Rev. L. O. Lineberger that heaven would give us more men like "Nehemiah, the Patriotic Leader."

"Who never turned his back,
but marched breast forward,
Never doubting clouds
would break,
Never dreamed, though right
were worsted, wrong
would triumph."

But the one contribution that some will read more than once is Dr. Philpott's sermon on "The Brotherhood of Christ." That is the comfort we need these days, if ever.

* * *

A correspondent criticizes us for an editorial phrase in our March issue which reads, "Arbitration is not a virtue but a weakness." He calls it a "sentence" and condemns it as "unchristian." He might be right in his condemnation if he were right in his grammar. But as a matter of fact, it was not a sentence, but only part of a sentence. And when the whole sentence is read, it does not affirm that arbitration is a weakness rather than a virtue, but only that in the particular case under consideration we thought it to be so.

The particular case was Mexico where as we regarded it, the situation was being wisely handled by the administration, when the Senate broke in with a vote for arbitration which complicated matters. Of course we believe in arbitration, as 999 out of every 1000 of our readers must feel satisfied. But there are some times when arbitration would be a violation of principle, which is as wrong for a nation as for an individual. The scriptural order is "first pure, then peaceable," and Christians should stand on that.

But in the present situation in China how could our missionaries and other American citizens have escaped peril, if the United States had not threatened the Chinese with its guns?

"Where can we find a single solid argument in the Bible justifying war as a means of settling international difficulties?" is another query of our critic. But we point him to Abram's war with the confederate kings for the deliverance of Lot from Sodom (Gen. 14); to Joshua's conquest of Canaan; to the history of David, and finally to the battle of Armageddon yet to be fought! (Rev. 16). There are many arguments of that kind in the Bible, because this is a world of sin and lawlessness, and war among the nations is one form of present divine judgment upon them.

* * *

Our friend is opposed to war "because of the terrible effect it has in hindering the gospel." That war has hindered the gospel no one can deny, and that it would be unchristian to provoke war in order to further the gospel no one can deny. But on the other hand, how could Christianity have "turned the world upside down" in the first two centuries of the Christian era, had it not been for the preceding Roman wars that opened up the way for it to be done? How could the gospel have found its way into Japan but for Commodore Perry? What have not British guns accomplished in the opening of pagan India and heathen Africa to the gospel? That was not the purpose or object of the guns to be sure, but Christianity quickly availed itself of the opportunity thus made possible.

This friend, for we believe he is a friend though he criticizes us, fought in the World War, but now he wishes he had spent the time in prison. In the event of another war he proposes to do that, go to prison rather than join the army. But would that be the Christian or the manly thing to do? In prison he would be safe and he would be supported by the Govern-

Our Liberty the Product of Spiritual Insight

"Our forefathers came to certain conclusions and decided upon certain courses of action which have been a great blessing to the world. Before we can understand their conclusions we must go back and review the course which they followed. We must think the thoughts which they thought. Their intellectual life centered around the meeting house. They were intent upon religious worship.

"While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew or how much they had as in how they were going to live.

"While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great as that which measures the existence of our independence they were subject to this discipline not only in their religious life and educational training, but also in their political thought. They were a people who came under the influence of a great spiritual development and acquired a great moral power.

"No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our declaration. Our declaration created them. The things of the spirit came first.

"Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism."—President Coolidge at the Sesqui-Centennial, July 4, 1926.

* * *

The same critic asks us if it is "a Christian principle to use material weapons instead of spiritual forces?" And we reply that it all depends. Christ used carnal weapons when with a whip of small cord

Material or Spiritual Forces? He drove the traders out of the Temple. Certainly the church should not use carnal weapons in the promulgation and defense of the faith.

ment, but why should he ask his fellow-citizens and his fellow-Christians to thus protect and provide for him while they risk their lives to do it? If he had conscientious scruples about the use of weapons, his country would respect those scruples and offer him some other way to aid in her extremity. And would not this be preferable to hiding and being fed within prison walls?

* * *

Of course we are not speaking of wars of aggression when we say these things, wars of revenge or wars for conquest. We

are speaking of wars for defense and wars of an altruistic character, and there have been many such. Take the Spanish-American War. President McKinley, who occupied the White House then, was a man of peace. Stewart L. Woodford, our minister to Spain in those days, was a man of peace. We knew Mr. Woodford personally, and were associated with him for years in church work. William Jennings Bryan was a man of peace, and as Secretary of State at a later period, he put through more arbitration treaties than all his predecessors combined. But Mr. Bryan donned the uniform, recruited a regiment and started for the seat of war. Comparing Cuba, Porto Rico and the Philippines today with what they were before that war, who will hesitate to say that the war was a blessing to those countries notwithstanding all it cost? We would not deny that profiteers reaped selfish advantages from that war, but we do affirm without fear of successful contradiction, that the United States after exhausting every effort to better conditions in some other way, was at last forced into that war from a sincere desire to deliver the people of those countries from misgovernment born of ignorance and tyranny.

Some of us have already gone through three wars in this country, and have strong personal reasons for fearing it and hating it. We would do everything in our power to justly and reasonably avoid war. We cry out to God against it, and we beg Him to spare us from another experience of its terrors. But on the other hand, we know human nature and we know the Bible, and putting these two together, we know that other wars are yet ahead. Under these circumstances therefore, we feel it our duty to withstand a false and dangerous pacifism, and to encourage the nation we love to be properly prepared. We shall be sorry if these words of ours give offense to any sincere Christian, but we cannot help saying them because we love our country as we love our God. The one love like the other is innate. We believe that God put both in our hearts.

* * *

We return to this subject on which we have spoken before, to quote the late Vice-President Marshall, who, in an article in the *New Era Magazine* shortly before his death, admonished us to withhold organized religious pressure upon Congress. He insisted that churches have no

business whatever in meddling with the civil government of America. The individual Christian who is also a citizen, has rights and privileges in that respect which do not belong to any denomination or council of denominations as such. Mr. Marshall reminded us also that the living of the life of the Christian and the good citizen is quite enough to keep any American busy. The lesson is one that many Christian leaders need to heed.

Pertinent to the above we may remark, that secular editors north and south, continue to quote and commend the editorial on this subject in our April issue.

* * *

The May *Atlantic* published some new letters from the distinguished statesman John Adams, which were addressed to his friend, Dr. Benjamin Waterhouse, a professor at Harvard College. We were particularly interested in a letter he wrote in 1805,

which, in his accustomed vigorous language, gives his opinion of Tom Paine's infidel book, *The Age of Reason*. "I am willing," said he, "that you should call this the age of frivolity, as you do, and would not object if you named it the age of folly, vice, frenzy, fury, brutality, demons, Bonaparte, Tom Paine, or the age of the burning brand from the bottomless pit, or anything but the age of reason."

He then adds:

"I know not whether any man in the world has had more influence on its inhabitants or affairs for the last thirty years than Tom Paine. There can be no severer satire on the age. For such a mongrel between pig and puppy, begotten by a wild boar and a wolf, never before in any age of the world was suffered by the poltroonery of mankind, to run through such a career of mischief. Call it then the age of Paine. He deserves it much more than the courtesan who was consecrated to represent the goddess in the temple at Paris, and whose name Tom has given to the age. The real intellectual faculty has nothing to do with the age, the strumpet or Tom."

The quoting of this paragraph gives occasion to repeat that to which others have previously called attention, namely, that the destructive criticism of today is, to a remarkable extent, a re-hash of Tom Paine's infidel utterances. It was Dr. Howard Osgood, of Rochester Seminary, who once, at a Baptist convention we think it was, read a long paragraph which his hearers supposed to be taken from Tom Paine, until he surprised them by identifying it as part of a chapter or an address by the late distinguished William R. Harper, president of the University of Chicago.

And now more recently, Rev. George H. Dowkontt, M. D., of New York, has published a brochure, which some of our readers possess, entitled, "The Deadly Parallel," in which he compares Paine's *Age of Reason* with Dr. Fosdick's *Modern Use of the Bible*, showing their striking likeness. "Both patronize and flatter Jesus," says Dr. Dowkontt, "but neither worship Him," to both He "was only a man like other men." Paine, according to the same authority,

speaks of the stories of Elijah and Elisha as "lying" and "romancing," and Fosdick uses the words, "legendary," "ridiculous." Paine regards the miracles of the Bible as self-evident "fables," and to the other they are "incredible," "ghosts." The morality of the Old Testament is to the one "shocking," while the other is himself "shocked" by it. "Both of them treat the Gospels alike," continues Dr. Dowkontt, "Christ's genealogy to Paine is 'manufactured,' to Fosdick, 'radically altered.' The Trinity to the one is 'absurd stuff,' to the other 'arithmetical absurdity.'" "The angels are an outworn category."

Dr. Dowkontt's little book was noticed by us at the time of its publication a year ago, but the practical value of its contents justifies our calling further attention to it. It is published by Loizeaux Brothers, New York, who contribute a "Publisher's Note" stronger in its language than anything the author says, but closing with a paragraph which we make our own, namely: "That any who have been troubled or led astray by such specious and infidel reasonings may be delivered is our sincere desire."

* * *

"The flood proves nothing more distinctly than that we still have something to learn about the power of the Mississippi," so wrote a secular editor. "The

Human Limitations river showed a strength and viciousness that no one suspected. Areas dry for more than half a century were under water, and restraints which the ablest engineers thought to be effective were shown to be futile." Turning from that editor to another, we read:

"Is science going to leave us no illusions? For centuries people imagined that the sum of the angles of a triangle is equal to two right angles. But Einstein showed they were wrong. It was very disturbing, but hardly more disturbing than the latest report from Washington that the sea isn't level after all, but a gently sloping hill."

As a matter of fact, the Coast and Geodetic Survey now tell us that the mean sea level at Biloxi, Miss., is two centimeters below the mean sea level at Galveston, Tex. Mean sea level at St. Augustine, Fla., is twenty-four centimeters below that at Galveston, while at Portland, Me., it is thirty-one centimeters above that at St. Augustine.

But that which will interest a still wider circle of our readers is a challenge recently put forth against the Copernican hypothesis of the solar system. "Fundamentally," says Mr. Arthur V. White, a scientific authority of Toronto, "the Copernican views have never been proved," and then he quotes the director of a great state observatory that "the whole thing may be a phantasmagoria." He quotes Copernicus' own book also, in the Preface to which the great scientist wrote:

"Neither let any one, so far as hypotheses are concerned, except anything certain from astronomy, since that science can afford nothing of the kind; lest in case he should adopt for truth things feigned for another purpose, he should leave this study more foolish than he came."

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As Mr. White adds, "One is reminded of the inspired Word: They 'became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools'" (Rom. 1:21, 22).

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Dr. Arthur Dean Bevan is at the head of surgery in Chicago and is chairman of the Council on Medical Education and Hospitals of the American Medical Association which is engaged in a campaign to raise the ethics of the profession. Some time ago Dr. Bevan charged members of the profession with bootlegging, and a hue and cry was raised against him for doing so. Now however, he repeats his assertion, and says that 99 out of 100 prescriptions for whisky are bootlegging prescriptions.

"The truth of my statement is so obvious that it ought not to need explanation," he said. "At the Presbyterian hospital, where we handle 12,000 patients a year, the drug room hasn't been called upon to supply a single bottle of whiskey since prohibition went into effect. When a doctor writes from 100 to 400 prescriptions a year he is not writing them for the medical needs of his patients."

We take the above from the Chicago newspapers and pass it on to our readers for the good it will do.

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After an interval of nearly a quarter of a century, Rev. R. A. Torrey, D. D., has

accepted an invitation to return to the teaching staff of the Moody Bible Institute.

Dr. R. A. Torrey Returns to the Moody Bible Institute

He is to be known as special lecturer on Bible Doctrine and Evangelism and serve the Institute in that capacity annually as may be mutually arranged.

The Bible Institute was founded by D. L. Moody in 1886 under the corporate name of the Chicago Evangelization Society, but was formally opened in 1889 under the superintendency of Dr. Torrey, who continued to serve in that capacity until 1901, when with Charles Alexander he started on his great evangelistic trip around the world. From that time until now his evangelistic work has never been interrupted, although he served for a number of years as Dean of the Bible Institute at Los Angeles, Calif.

In the early days of the Moody Bible Institute, Dr. Torrey said of it: "I believe there are few organizations on earth that will accomplish for the church of Christ in the coming generation what this Institute will in the way of winning souls, promoting Bible study and increasing the spirituality of the church." He has lived to see this prophecy fulfilled, and with his old love for the place and the work, he thus returns to it with the cordial welcome of all its present staff.

Dr. Torrey's return to the Institute is at once an evidence that neither the Institute nor he has changed in attitude toward the great doctrines of the Bible or the work of winning souls to Christ, work which gave

the name of D. L. Moody so great and so warm a place throughout the evangelical churches of Christendom.

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The death of this distinguished Christian leader is not so serious a loss to the cause today as it might have been a decade or more ago. Christian Endeavor can get along without him today better than it could then. But this does not detract from the great work among young people which he was raised up to do, but rather adds to his credit that he did his work well.

"Father Endeavor" Clark

Dr. Clark was a great organizer, a great leader and a great traveler. The press is now lauding Charles Lindbergh, the aviator, as a great international diplomat, warming the nations' hearts toward each other by the heroism of his adventure in which all think they have a part. But history will show that quiet Francis E. Clark was an international diplomat in his time, who worked wonders for the peace and good will of the world.

"Quiet" Francis E. Clark! Those who knew him more intimately than we may not have been equally impressed by his quietness, but it seemed to us remarkable that he could have accomplished so much with so little noise. His life story will be of great interest to other generations, while thousands and tens of thousands in the present one will rise up to call him blessed.

To the faithful associates of Dr. Clark for these many years whom he left behind, we extend our sympathy and also our felicitations.

A Plea for Prayer for Revival

By Rev. R. A. Torrey, D. D.

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6).

"It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119:126).

ONE of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world, is the cry of the Psalmist, "Wilt thou not revive us again: that thy people may rejoice in thee?" The great need of the hour is revival, not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the religious periodicals; as I talk with men and women of influence and power in the church, my heart would be nigh unto despair if I did not know God and that He answers prayer.

The gross error being taught by many professedly orthodox ministers; the ab-

sence of the real, living gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity and in the power of the Holy Ghost; the unconcern of the great mass of the membership of our churches regarding the lost at home and abroad; the growing compromise with the world on the part of a large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad, that of the outside world would, of course, be far more discouraging and overwhelming if one did not believe in a God who answers prayer.

There is no time to go into details. The facts are well known, even though many are shutting their eyes to them.

To mention only one of many things: Conditions in our universities, colleges, high schools and grade schools, not merely the religious conditions, but the moral con-

ditions, are terrible beyond expression. I could not put into print things that have come under my observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer. Time and time again throughout the centuries when conditions were as bad as they are today, God has heard prayer, and He is just the same today.

When Mr. Alexander and I started around the world in December 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, and God heard. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things, again.

PRAY! Pray for Revival!

The Thrill Our Nation Needs

By Rev. Will H. Pike, Los Angeles, Calif.

THESE are days of thrills in our national and community life. We have government thrills, social thrills, domestic thrills. We have individual thrills that often bring either a blush to the cheek or a pallor to the face. The people of America have been trained for some years by the movie, the theater, and the entertainer, and even sometimes by the evangelist and the preacher to expect a thrill. It is not altogether a wholesome public training. People have come to expect some emotional stirring every time they listen to a lecture or attend a public gathering, secular or religious. Thus people are carried away with a thrill and do not use their brains to judge as to whether the thrill leads to righteousness and wholesome living; or does it build a life on principles that will sooner or later mean failure and destruction.

A Place for Emotion

Now unquestionably there is a place for our emotions in this life. And there is a place for our emotions in religion. Unquestionably a place for the emotions in the religious life of the individual and of the nation. We are not thinking now of the thrill of the jumping table or the thrill of the writhing, half-dazed, hyper-pentecostal religious crank, but a thrill and throb of the emotions such as surged in the heart of the Philippian jailer when he cried, "What must I do to be saved?" And when the experience came in answer to his question, he rejoiced, having believed in God with all his house. We need, I say again, the thrill of this man's experience in our nation. It must of necessity come to the individual first before it is felt in the nation. But we need it. We need it more than anything else in the world.

It is true religious consciousness that makes a nation. Not science, not art, not dramatics, not education. These have their rightful place but they need to be controlled by people who are conscious of the presence of God. Our people need God-consciousness first, last and always. How then shall we secure this thrill of the consciousness of God? How did the Philippian jailer secure it?

The Thrill of Responsibility

His first thrill began when the multitude brought two men, whom they had arrested, to him for confinement. These two men were Christian men. They were arrested and brought to him because they were preaching that Jesus Christ, the Son of God, had died for the sins of men. They were saying that this Christ had risen from the dead, and was actually alive. Through this living Christ that they preached, a young girl had been delivered from the spirit of divination. Some wicked men who were using her demon-possessed

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—Acts 16:34.

powers to make money, had lost their gains. The multitude enraged by these money grabbers had brought these preachers to the jailer. They charged him to keep them safely.

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." This is thrill number one for the Philippian jailer. This is the *thrill of responsibility*. He felt the weight of this charge; he put them in the inner prison. He was pleasing the crowd. His position depended upon doing his duty to the public.

The Thrill of Fear

Now this jailer was a pagan. He was indifferent to religion only as it brought him pleasure in its outward display and revelry. Having done his duty, he could, like many an American pagan, lie down and sleep. He had pleased his employers so he thought. Why not sleep?

But he little knew that there were other forces working in the community. He had not counted on the fact of God, or the fact that these men were worshippers of the true God. He did not know that thrill number two was close at hand, the *thrill of fear*. At midnight these two preachers are praying and praising. Their feet are in the stocks and their backs are smarting from the lash. In the midst of this praise service, an earthquake shakes the prison walls. The doors fly open. The beds reel. The jailer is on his feet. Consternation is written upon his face. He fears the danger of the earth shock but he fears the multitude more. He remembers his charge. This thrill rouses emotions of fear to such an extent that conviction follows.

And now comes thrill number three. With conviction comes *remorse and despair*. He thinks the prisoners left in his charge have escaped. Only death awaits him for not keeping his charge. Oh, the horror of it all! Here are his emotions making him play the part of a tragedian. He sees only the loss of position, loss of family, loss of public respect. It drives him to contemplate suicide. He is about to take his life when the voice of the preacher announces thrill number four—the *thrill of hope*.

The Thrill of Hope

"Do thyself no harm, we are all here." He calls for a light. It is brought. But a greater light is beginning to dawn upon that indifferent pagan soul. He is asking himself, "Is there something more than doing his duty for the crowd?" Yes, there must be. These men in the inner prison are happy and they did not please the crowd. They are honest, they did not

escape when opportunity was given. They have something he has not. Maybe they can help me. And he cries, "What must I do to be saved?"

Saved from the wrath of the crowd. Saved from public disgrace. Saved from fear. Saved from the violence of my own hand upon my life. Saved from my accusing conscience. Saved from my sins. What must I do?

The Thrill of Faith

Oh, the awful necessity of that word *must*. Not, What shall I do? but What *must* I do? Then the answer rings out with confidence and certainty, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This must be the secret of these men's happiness in the midst of persecution and suffering. Why not trust in Christ Himself and be saved from his troubles? he thinks. He does believe; and with his belief the thrill of hope opens out into a *thrill of faith*.

Confidence, self-composure, self-control has come: peace is his. His dependence is no longer on himself or in doing his duty for the crowd. No, he has faith in that living Christ who had died, but now is alive for him. His conscience is clear. He feels the kiss of pardon on his soul. The peace of reconciliation with God is his. He has the thrill of calm in the midst of fear and trembling.

The fifth thrill is at hand. Nay, it is present. It is the *thrill of love*. Love for the Christ upon whom he is resting. Love for the men who pointed him to Christ. Always true love for God begets love for men. He loves these men whom he has persecuted. I knew a man who turned to God from a life of infidelity. In fact he had been the leader in an infidel club for nearly fifty years. As he told the story of his conversion only a few days after placing faith in Christ, he said, with tears in his eyes, "How foolish I have been to have wasted all these years in darkness. How I love these Christians!"

The Thrill of Gratitude

Now comes the *thrill of gratitude*. He brought these men out. He washed their bleeding backs. He ministered to them with a thankful heart. There are no emotions of our being that give us more satisfaction than the thrill of a grateful heart. The spirit of thanksgiving lies in being thankful to God and thankful to men. Oh, that we might live from day to day in this spirit of gratitude! How it takes us over the anxious moments, the fretful moments, the moments of envy, the moments of discouragement.

A friend of mine traveling in China, was worried over his dear ones in America. Perhaps mother is dead or wife is sick or the children are hurt. These thoughts made him depressed and burdened. He happened to enter the home of a Chinese Christian gentleman. On the wall was a motto. It attracted his attention. It read,

"Try thanksgiving." He looked up to the living God and said in his heart, "Oh, God, I thank thee for all the circumstances of my dear ones at home. I know all things work together for good to those that love Thee." Immediately the joy of the conscious presence of God returned.

Our beloved nation needs just now a new consciousness of gratitude to God. If we lived in this spirit of thanksgiving, it would save us from many pitfalls of selfishness. Think of the labor class thanking God for the capitalist, and the capitalist thanking God for the laboring class. Think of the negroes thanking God for the white race and the white race thanking God for the negro. Or think of America thanking God for the other nations, and the other nations thanking God for America. In this spirit of thanksgiving, we would solve the problem of world peace.

The Thrill of Witnessing

But there remained yet another thrill. The *thrill of witnessing*. It came with the public confession of Christ in baptism. Some of us can still remember that day when the preacher said, "On thy confession of Jesus Christ I now baptize thee into the name of the Father and the Son and the Holy Ghost." What was at first a bit of public embarrassment became a conscious witness for the living Christ who had pardoned our sins. We felt our emotions stirred with a blessing from heaven as we owned Christ publicly. As a nation in the past, we have confessed our faith in God and His Son. Our national

life has been built upon this Rock of Ages. But some are trying to remove the words from our coins "In God we trust." The words are still on our coins but are they still on our lips and in our hearts? May this thrill of public acknowledgment of God always be with us individually and nationally.

The Thrill of Service

And the last thrill of that eventful night, for it must have been near morning when they walked to the jailer's house, was the *thrill of real service*.

This was so different from the former service of pleasing the crowd. It was now a service for Christ and it began by ministering to the needs of His followers. The jailer brought Paul and Silas into his house and set meat before them and rejoiced. This last thrill was the most joyful of them all. There are no conflicting emotions now. The conflicting emotions have passed with his former life. All his present emotions are full of hope, and peace, and joy. They harmonize in rejoicing in service. And this service did not stop with ministering to God's own but probably extended to the multitude also. Not in a desire to please the crowd, but in a definite intelligent, Spirit-led work to help all with whom he came in contact.

Never shall I forget the emotions experienced when God permitted me to lead my first soul to accept Christ. It was while clerking in a dry-goods store at the age of nineteen. A young man looked over my shoulder and saw me reading the New

Testament. I pointed to these words on the page and he read them, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The tears came into his eyes. I said, "Let us go into the back room." We knelt in prayer. I prayed. He prayed. As he finished his prayer, he jumped to his feet and said, "Will, I thank you."

I went back behind the counter that day, walking on air. The joy bells of service were ringing in my soul. I lifted my heart to God in thankfulness and said, "Oh, God if this is the blessing that comes from leading others to Christ, then keep me at it."

Now what our nation needs is the thrill again of religion, a thrill of conviction as to right and wrong, a thrill of repentance, a thrill of pardon from the God of heaven and earth, and a thrill of gratitude for God's longsuffering toward us and His abundant blessings upon us, a thrill of Christ-honoring, Bible-loving, honest-to-goodness living. All of this will lead us to the thrill of service. This service will remove selfishness and strife from our midst. It will make capital serve labor and labor serve capital. It will make the classes of society serve each other. But this must come through individuals passing through the self same experience of the Philippian jailer. Each individual must get the thrill of pardoned sins, and the thrill of open living for God, and the thrill of loving service before we can have the thrill in the heart of the nation.

Personal Liberty

By Andrew W. Loudon, Troy, N. Y.

O! Liberty, for shame! for shame!
What crime's committed in thy name!
To use thee as a thin disguise
For what were murder otherwise.
They call it "personal" forsooth—
An unctious phrase
For that which ruins callow youth,
Blights all his days.

Makes demons of the finer clay,
Spreads desolation in its way—
Untimely death, ensuing grief.
To man thus bound, God send relief,
Remove this baleful liberty,
Its rueful cause,
Thou much offended Deity,
Through enforced laws.

Behold, a loving parent's woe
Augmented by this ruthless foe—
The product of illicit still
Admixed with that which serves to kill
The masterpiece of heaven's decree,
A human soul.
Most gracious Father, can this be
Beyond control?

Arise, ye men who dare be free!
Subdue this vile absurdity!
Help wounded manhood stand erect,
The likeness of his God reflect;
Again restored to man's estate,
Unfettered, free—
No longer he to desecrate
His liberty.

Nehemiah: The Patriotic Leader

or

The Challenge of a Great Work

By Rev. L. O. Lineberger, Rutland, O.

I KNOW of no greater example of balanced and genuine patriotism than that of Nehemiah, the child of the Jewish captivity in Babylonia. When we are introduced to him, we find him in the palace at Shushan, chief cupbearer to the king. This was a responsible position for the cupbearer must always taste the wine before handing it to the king as a proof that it was free from poison. As cupbearer to his sovereign Nehemiah was his closest companion and counsellor.

For one hundred and fifty years the Jews had been away from their homeland, but almost a century before this a small colony had been given permission by King Cyrus to return. They had returned, but had failed in their efforts to restore their capital and nation, and Nehemiah had been thinking of these things. Meantime the fires of patriotism blazed in his soul.

One day there came to Nehemiah at Shushan his brother, Hanani, direct from Jerusalem, who told him the true but disheartening story of things just as they were. The people were in great affliction and reproach, the walls of Jerusalem had been broken down and her gates burned to ashes. The people were in the midst of foes and without any protection. The tombs of the fathers were in ruins, and the shame and bitterness of it all entered into the soul of Nehemiah. Day by day as he went about his duties he was thinking, thinking, thinking. And as he thought, the fires of religious patriotism burned in his breast.

Now an eastern cupbearer was expected to radiate happiness and good cheer, but Nehemiah was sad and dejected, and he could not hide it. Then the monarch, seeing his depressed condition, bade him make his trouble known. This was Nehemiah's test. If he has real courage, he will show it now. He is about to put in a plea for his people; but is not the city and the people concerning which he is to make request under the displeasure of his king? Are not the Jews his bondmen? And had he not suppressed their earlier efforts to re-establish Jerusalem and revive the nation? Nehemiah was "very sore afraid!" Would not such a request kindle the wrath of the king against him? But he lifted his heart to "the God of heaven" in a quick ejaculation of prayer and made the daring request. He asked permission to leave, for a time, the service of the king, that he might go to Jerusalem and rebuild her thrown-down walls, and be the protector and defender of his afflicted people in the fatherland. A heroic proposal indeed.

Webster defines patriotism as "the passion inspiring one to serve one's country"; and a patriot as "one who loves his country

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?—Nehemiah 6:3.

and zealously supports its authority and interests." Genuine patriotism loves the fatherland, but if it be true patriotism, it lifts one out of petty personal concerns. It led Nehemiah to abandon his high position, give up his salary, face great hazards and make great sacrifices to serve his brother men. True patriotism is close kin to religion.

Notice that the patriotism of Nehemiah revealed itself, first, in sympathy for his suffering people, but in the next instance, it revealed itself in prayer. No Godless or irreligious man can be a patriot in the best sense. The next thing that this patriot did was to confess before God his sins. Surely if much that passes for patriotism today were cleansed and tempered by the confession of personal and national sins, hatred of the "enemy" toward which patriotism tends, would be greatly diminished.

Nehemiah's sentiments were profoundly stirred, but he did not stop with sentiments. He felt the challenge of a great task, but before he accepted the challenge, he put behind it thought, prayer, preparation, and then under its thrill went out to work believing in the worthiness of the cause and in his ability to promote it. Nehemiah never forgot that he was "doing a great work." It was this that made him successful. Now the challenge of a great work does many things for one.

I.

The Work That Makes One Willing to Sacrifice

Nehemiah gave up a position, which brought him honor, eminence and large remuneration, in order to cross fifteen hundred miles of desert and undertake a work which others had completely failed to accomplish. Even if the king should grant his request (as he did), there would be hard problems to the end. There were perils to face in the way up to the homeland, and great would be the opposition to his work once he was there. There would be paralyzing and stupid indifference from within, and vigorous, spiteful, and determined opposition from without. All this he foresaw, but he felt he was engaged in a work which pleased God, and such a feeling made drudgery divine. And if we could live and work with such a conviction, how much more we might do to rebuild the world's broken-down walls! "I am doing a great work," he said, and kept right on at it. With such purposed fidelity how we might reconstruct the toppled walls of human spirits and of Christian experi-

ences on every side of us.

II.

A Work That Gives One Courage

Nehemiah had dauntless courage. It took courage

to propose to Artaxerxes what he wished to do at Jerusalem. It took courage to make the perilous journey. It took courage to meet the lethargy of the Jews in the land, already disheartened through wretched failure. It took courage to face the cruel opposition of their enemies there. It took courage to launch the work and to carry it on once it was under way.

Nehemiah took no halting steps; to doubt would be failure, but to dare success. And we who have the task of rebuilding broken hearts and lives must be possessed of a rare sort of courage and consecration. We must be able to say with Nehemiah, "I am doing a great work," and with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Such a man as Nehemiah turns all his trials into triumphs, and his vexations into victories. This sort of courage steels one against opposition and makes one impervious even to ridicule, for when Sanballat and the Samaritans mocked him it moved him not—except to prayer. When the work on the wall made but slow progress Tobiah, the Ammonite, cast ridicule on him and his work, saying, "If a fox go up, he shall even break down their stone wall." But none of these things moved Nehemiah.

These scoffing opposers now ceased to ridicule and resorted to treachery. Sanballat and his party sent to him, saying, "Come, let us meet in some one of the villages in the plain of Ono." This was about twenty miles north of Jerusalem, they could safely murder him there in the desert. But he suspected that they thought to do him mischief, and answered, "I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it and come down unto you?" He has no time to parley with those who would only impede his work. He would give temptation no such advantage.

III.

A Work That Leads One to Make Ample Preparation

Nehemiah did not begin his task of restoring Jerusalem's ruined wall or rebuilding the wasted nation, until he had made a survey of the situation and had all the facts and factors in hand. See him on that midnight ride going round about the defenseless city! See him as he marks well all there is to be done—getting into the situation and letting the situation get into him—all the while keeping his own counsel. What a noble figure he presents

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on horseback against the midnight sky! He grips the imagination like Paul Revere on another midnight ride in the name of freedom, country and God! He started at the gate in the valley of Hinnom, went on to the Fountain gate in the Kidron Valley where he could see Solomon's majestic Temple now in heaps, then came round to the Sheep gate on the north, then followed the western wall to the Water gate on the east, then back to where he had started on the south. While the rest of the city slept this man of industry and courage was "toiling upward in the night." And this he is doing not for himself, but for others and for God.

IV.

A Work That Shows One the Need of Co-operation

Nehemiah did not say, "This is a one-man job, I have been appointed governor of Judah, I will build again the wall of Jerusalem." No, he said, "Come, let us rise up and build." No leader, however able, can execute a great task alone. "Let us rise up and build"—build happier hearts, nobler characters, better lives, a better church, a better community, a better country.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave the low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's
unresting sea."

V.

A Work That Saves One from Temptation

There is the temptation to spend our lives in mediocre ways, to live for mediocre things, from being governed by trivial or mediocre motives.

One of the first things the foes of Nehemiah did was to cast ridicule at him and his work. Sanballat said: "What do these feeble Jews? Will they fortify themselves? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah said: "A fox could knock over their wall."

But ridicule could not stop Nehemiah. "I am doing a great work, I cannot stop."

When all these evil tactics miscarried and they saw the wall coming to completion, they gathered an army against the Jews. This discouraged many of the workers, and from all quarters they came to Nehemiah saying, "They will be upon us soon." But brave and resourceful Nehemiah turned half of his men into an army to defend the work while the rest kept on working. Again their schemes were frustrated and the work went on. And again I hear Nehemiah say, "I am doing a great work, should I not fight to maintain it?" And once more he breathed forth prayer and thanksgiving to God. Prayer and precaution, faith and work will do the impossible.

Now when almost every design of the enemy had failed, they tried that most cruel and wicked of all—slander. They sought to set Nehemiah in a bad light before the king of Persia. They said he

was fomenting a rebellion against the Persian ruler, that he was in the way of becoming a king himself. They whispered to the Jews that he was fattening his own purse from their labor. But the people well knew that their governor served them without pay, and their malicious designs were once more foiled.

As a last resort they tried conspiracy. They induced a false prophet to go to him and say it was the Lord's will for him to shut himself up in the temple lest they capture and kill him. This was insidious, for no layman was allowed to enter the temple, and if he had gone in he would have violated the ritual laws. This would have ruined him with the people.

Nehemiah knew that hypocrisy often lurks in pious words. He would not go in but said: "For this cause was he hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me." Again he prayed one of his brief but passionate and potent prayers: "Remember me, O my God." He saw that treachery lurked in these honeyed words of the false prophet and he "had too much courage to flee and too much conscience to violate the sanctity of the house of God."

"It is so easy to drift back, to sink;
So hard to live abreast of what you think.

"It takes great strength to live where you belong

When other people think that you are wrong;

People you love, and who love you, and whose

Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief—well, it takes strength."

VI.

A Work That Calls for Great Achievement

It was a huge achievement to restore the wall and the city of Jerusalem, but Nehemiah did not stop there. He rebuilt the nation also. Then, too, he reformed their civic and religious life which had become vitiated; he cleansed their worship and purified their morals which had sadly fallen into decay. When he came he found that Jews were oppressing brother Jews, taxes were exorbitant, ethics were bad and that ancient evil of the oppression of the poor by the rich and strong, was appallingly prevalent. All this Nehemiah changed.

The sterling thing about Nehemiah's life which none should miss was his abiding consciousness of being ever engaged in a great and worthy work. This made him a true servant of God and a patient and patriotic leader of men. Time and time again when tempted to slacken his pace and cease his difficult task, he would say, "I am doing a great work, so that I cannot come down."

Nehemiah lived five hundred years before Christ, but he was a great patriot. Had he lived this side of the Cross he would have been greater and better. The love he manifested toward his race and people in their need, we should have for all men of all races. His last words were: "Remember me, O my God, for good." Heaven give us more praying patriots! Men like him of which Browning writes: "One who never turned his back, but

never dreamed, though right were worsted,
wrong would triumph."

VICTORY!

By Rev. H. L. Burkett, Collingswood, N. J.

Every morning when you arise
Oh, turn your thought toward the skies!
For what a joy to you 'twill bring,
As then your heart begins to sing
A song to Jesus Christ the Lord,
With all by whom He is adored.

With the coming of every day
Oh, never fail as well to pray
That heavenly grace may then renew
In heart and life the pure and true;
That so may light from Christ divine,
Through all your life more brightly shine.

Christ the Saviour is now your King.
Oh, let His name forever ring
Above the tumult and the strife
In all the battle of this life.
Striving with all your might to win
In the great fight that's on with sin.

Smile you may then at Satan's rage,
For tho' he's reigned from age to age,
Know thou his time will shortly end,
And he will to the pit descend;
For Jesus will, in one short hour,
Destroy his work and all his power.

Where Solomon Failed to Find Peace

By Rev. R. I. Humbert, Flora, Ind.

WHAT magnificent buildings, what gorgeous raiment, what lavishly prepared meals, what a wise king, what pomp and glory! I heard in my own land of the acts and wisdom of Solomon. But I could not believe that such luxury and splendor could exist on earth. But now my eyes have seen it and surely the half was not told me!"

The Queen of Sheba is talking. She has come from a far country because of the fame of King Solomon. Now she is in the presence of the king, and marvels at the wisdom and glory that she beholds. In her ecstasy she exclaims, "Happy are thy men; happy are these thy servants."

But, we ask, is she right? Is it true that money and wisdom can bring joy and peace to the human heart? No one but Christ ever lived who could better tell us than King Solomon. For so great were his riches that silver was in Jerusalem as stones for abundance. His throne was of ivory overlaid with gold. He exceeded all the kings of the earth for riches. "All the earth sought Solomon to hear his wisdom."

But does this earthly honor and splendor bring peace to his heart? We will let him answer: "I have seen all the works that are done under the sun. . . . I have gotten me great wisdom yea more than all that were before me in Jerusalem; but this also was vexation of spirit. I turned to mirth and wine in vain efforts to cheer

my flesh. I was very rich so I made me great works; I builded houses; I planted vineyards; I made gardens and parks; I planted trees in them of all kinds of fruit. I made me pools of water. I bought men servants and maid servants and had servants born in my house. I had greater herds and flocks than all that were before me in Jerusalem. I gathered me silver and gold. I got me men and women singers and all sorts of musical instruments. Whatever my eyes desired I kept not from them. I withheld not my heart from any joy. But when I looked on all my labor it was only vanity and striving after wind."

The Queen of Sheba came from a far country to see a man whose immense wealth made it possible for him to enter into every enjoyment the world can offer, whose great wisdom gave him power to discern true values. But turning from these in the depths of despair he utters his disgust of the whole system, "It is all vapor and chasing after wind." If life for the richest, highest and wisest man is empty, then surely it is for all who live "under the sun."

But it is here that the grace of God in Christ Jesus meets the need and shows us that above the sun there is unmeasured love that stands ever ready and willing to give a joy that is unspeakable and full of glory and a peace that passes understanding.

Christianity shows us two men in the

midst of a howling mob. They were caught and beaten. Their feet were made fast in stocks. They were cast into the inner prison. There they were in this miserable dark dungeon lying on the hard damp floor, backs bleeding, cold and hungry. Their Lord had promised them a peace that the world could not give. Would His offer stand? Could He ease the suffering of these men? Could He give peace under these terrible conditions? Look! The prison walls are staggering; the gates are open; the prisoners are loose. What does this mean?

Ah! He who made the promise has won. He has kept them in perfect peace because their mind was stayed on Him. And in the midst of those surroundings they sing praises to their Lord. The earth may quake but nothing can quake the hearts of Paul and Silas. Nothing can shake the heart He holds.

King Solomon, with everything under the sun at his command, could find no peace. But a greater than Solomon has come and with everything above the sun at His command He gave the servant of the Queen of the Ethiopians a peace that the wealth of a kingdom could not give.

"I am resting tonight in this wonderful peace,
Resting sweetly in Jesus' control;
For I'm kept from all danger by night and by day,
And His glory is flooding my soul."

Christianity Not An Ism

By Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

NOW that we are hearing so much about Fundamentalism and Modernism it may be well to consider the fact that Christianity is not an ism of any kind. The principles of Christianity are not temporal, they are eternal. They apply to humanity throughout the period which we call time as sunlight does, but they have their source and their security in Christ as light does in the great day star. They are both ancient and modern in their character and their effects. Christianity is what it was and, when it is practiced, it does what it did. You may say the same of sunlight. Neither one owes anything to man at first, but man owes everything to both as he embraces them.

The world has summer or winter, according to whether it turns towards the sun or away from it. Men have Christianity, according to whether they believe in Christ with a practical faith or not. When a man builds his history upon that foundation which God laid in the incarnation of His only begotten Son, he builds upon that rock of ages that naught can move. The earth may be removed and the mountains may be cast into the midst of the

sea, but he will not fear for his basis and his refuge are above all the changes and storms of time. Human schemes of religious thought may rise and expire, mere bubbles of vain breath, but the splendor of the Light of the world penetrates and dissipates all the fogs of earthly invention and shines on undimmed. When man can change, the ordinances of the heavens, then he can alter the religion that God has once for all revealed in the Bible.

Man Is Trying Many Alterations

The rudiments of the world occupy him. The vain deceits of his philosophic inventions puff him up. His scientific glimpses of the wisdom and knowledge that are hid in Christ make him feel great. The traditions of his race give him assurance. He forgets his transitory and ephemeral nature and expects to conquer death and invade the upper worlds. He considers the claims of the gospel but thinks that he can climb up by some other way. A new ism is born every day. But the goings forth of Christ are from everlasting, and He is so far ahead of this wise generation that He is out of sight.

Yet we are encouraged to follow after

the Lord, that we may know Him and even attain unto joyful fellowship with Him. And we are assured as to the endurance of all Christian institutions. The Lord who has been wonderfully gracious to us in the past has illuminated the future with promises. Daily He creates new saints in Christ Jesus, sets them in families, educates them in schools, assembles them in churches, protects them with governments. He is the Saviour and Providence of soul and society. He will not fail or be discouraged in His work of having things as they ought to be in God's world. The experiments and failures of history call successfully for the sure processes and successes of Christ, and when human wisdom has completely failed, the divine wisdom will shine forth in glorious illustrations.

Build Your House of Hope Upon Christ

Other foundation can no man lay. The Bible points to this foundation and declares that our historical structures will outlive earth's severest storms as they are based upon it, but that all the sandy substitutes for it will end in ruin. There are sayings

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Indwelling of Christ

The Gospel's Supreme Secret

By Rev. M. E. Sloan, Cumberland Institute, Nat, Ala.

CHRISTIANITY is not a secret society. It is a revelation, and what is revealed is no longer concealed. In its first approach, the gospel spoke mysteries, but they were such only because new to the world's thought. Once revealed, truth is the world's forever.

Christianity is a light in the world, and where light is, nothing is hid. If anything is hid, it is only to the blind—those in an abnormal condition. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

Many books have been written, many fancies have been indulged, much pride has been flaunted, and much suffering has been needlessly endured in the interest of mysticism. Some folks yet fancy that mysticism is the highest religion, but mysticism is of the kingdom of darkness. Jesus Christ was no mystic when on earth and His true followers are not mystics now. God is light, and with him is no darkness at all. Christ is the manifestation of eternal life to man, and that life is the light of the world. But, although the light shined in the darkness, the darkness comprehended it not.

Special Revelations to Paul

It takes time even for light to do its work. Jesus Christ was misunderstood even by His most intimate disciples. The apostles were not qualified to teach the gospel until after the Holy Spirit came into their minds in a way of special power. And even then some of the most important things had to wait for further revelations to the apostle Paul. It was left for him to complete (fill up) the Word of God. So wonderful were some of those special revelations to Paul, that he was in danger of becoming puffed up with pride for being so favored, and he had to be kept humble by a direct affliction from Satan.

One of those secrets so revealed to Paul was the universality of the gospel. That mystery of God's goodness and philanthropy was hard for the Jews to receive, appreciate and approve, but it became clear after a while.

The full meaning of the gospel, in its individual application, was a greater mystery still. It was a long time before even the best Christians came into an understanding of it. Paul, himself, had to receive it gradually. And even in this late day there are few Christians who grasp the full significance of salvation. Christian teaching has been so obscured by sectarian notions and superstitious fancies, that the higher things have been lost sight of. Few today get beyond the first principles of the gospel and "go on unto per-

fection"—the highest phases of spiritual truth (Heb. 6:1).

The highest things are only for the appreciative. To others they are like pearls before swine. So it is not because the best has not been revealed that any fail to hold it, but merely because they do not open up their minds and hearts to it. On various occasions and in various ways the apostle Paul sets forth the higher phases—the climax—of the truth as it is in Jesus Christ.

The Greater Scope of the Gospel

The gospel is not merely the power of God unto salvation in the generally accepted sense, important as that is, but it has a yet more vital meaning. The gospel not only tells of the incarnation and the crucifixion, but it also tells of the resurrection and ascension. Not only does it tell of salvation, but it tells of triumph and of glory. The triumph is through steadfastness in the faith, and the glory is a reward for the endurance unto victory. But *the glory is more than an objective reward*. It is more than the commendation, "Well done," and the gift of happiness—"Enter thou into the joy of thy Lord." It is so much more, that I wish to awaken a keen interest before telling it, that it may be the more appreciated.

It was hinted far back in the book of Genesis. In the first verse of the fifteenth chapter, God said to Abraham: "I am thy shield and thy exceeding great reward." God promised to give himself to Abram. That was the gospel to Abram—the assurance that God would impart His own nature as the great reward of faith. And that is *the supreme secret of the gospel* now as then and as in the time of the apostles and early church, but which has been too long overlooked and forgotten, notwithstanding plain teaching in the Scriptures.

In Galatians 4, Paul emphasizes that redemption delivers from bondage, including servitude to the law, and brings into the relation of sons of God. In Ephesians 1:5, Paul states that God's predestined purpose was to make his children believers through Jesus Christ. In Hebrews 2:10, we read that the great divine purpose was to bring many sons unto glory. In Galatians 4:19, Paul says that the great purpose of spiritual influence is to reproduce the nature of Christ in every believer—"until Christ be formed within you."

The great mystery of godliness—the supreme secret of Christianity—is not justification, nor regeneration, nor sanctification, nor redemption, although these are vastly important and necessary. But these are only processes in the making of men perfect. Jesus Christ, the Son of God incarnate, is the perfect Man. Ordinary men become perfect in the measure of their capacity only as they have the spirit and

mind of Christ formed within them. They thus become reproductions of Christ. Christ is the "express image" of the Father. Christians are to be made into the likeness of Christ.

What Is the Hope of Glory?

This goal of the gospel was repeatedly emphasized by Paul, and it needs emphasis today. Pious formalism and religious sentimentalism abound, but too few likenesses of Christ are walking the earth. The hope of glory is not in loyalty to isms, nor in following fads, nor in our achievements, nor even in the second coming of the Lord. *The hope of glory is in having the nature of Christ within one's self*. The supreme secret of the gospel was stated by Paul in Colossians 1:26-28: "The mystery (secret) which has been hid from ages and from generations, but now is manifested to his saints, to whom God wished to make known what is the wealth of the glory of this mystery (secret) among the nations, which is Christ in you the hope of glory, whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect (complete) in Christ."

This declaration is indicated to be the final testimony of the Word of God, and the very purpose and end of revelation. In verse 25, Paul says that he was appointed to "fulfill" the Word of God. He did fill up, or complete, the testimony of the gospel which he proceeds to announce as issuing in the hope of glory by the formation of Christ within those who receive it. This transformation from sinful alienation from God into sonship through Christ, makes Christians to be inheritors of the riches and glory of God.

The Word of God Filled Up

When Paul thus filled up the Word of God, there was nothing more to be revealed, and he everywhere insisted on believers holding fast to just what he had given them, and not taking up new and strange doctrines. Well would it be if all Christendom had heeded the admonition and would do it now. What more can be wished for than to know the way to perfection that consists in being made sons of God by the development of the likeness of Christ within? What mystery remains when that purpose and process are made clear? All notion of mysticism in Christianity is a delusion to mislead into neglect of the clear and complete and final revelation. They who seek after new and strange things close their eyes to the only light of truth there is, and grope blindly and stupidly after mere fancies that are empty shadows.

A revival of this conception of Christianity will revolutionize the present unsatisfactory state of religion and prepare the church for the coming of her Lord.

Christ and the Young Ruler

(From the unpublished notes of the late Rev. Arthur T. Pierson, D.D.,
furnished by his son)

THERE are two representative cases of Christ's dealing with the highest types of moral excellence: Nicodemus (John 3) and the nameless young ruler (Matt. 19:16-26).

These men both appear to have been the supreme products of a legal obedience, upright, courteous, lovable, fascinating.

The rich young ruler represents the last hope of his race, and Jesus beholding him loved him. Both Nicodemus and this man accepted Christ as a divinely-sent teacher and both were faultless moralists.

To Nicodemus, Christ suddenly revealed the fact that without a new birth from above he could neither enter nor see the kingdom of God. To this righteous ruler, He as suddenly revealed the fact that he was unconsciously an idolater beneath all his external righteousness.

Both lessons are essentially the same, taught in different terms. Both men stand for a class who are not hypocrites but formalists; sincere seekers after light and life, but ensnared by refined selfishness. Too clear-sighted not to see the birth stain of sin, too high-souled to deny it, yet who try to get rid of the ineradicable taint by good deeds of their own.

This narrative illustrates six great facts:

I. Man's great *effort*. By some good deed man seeks to merit and inherit life.

Moments at least come to every man when there is a flash of light disclosing a sinful nature. He feels the need of salvation and the natural man with strange persistency seeks to get it by his own effort. Nothing dies so hard as this effort. The Hindu seeks eternal life by self-denial and contemplation. The Chinese, by reverence for ancestors and filial obedience. The Greek sought in wisdom, and art and culture, and the Roman in government and martial virtue, what the modern moralist seeks in uprightness, honesty and philanthropy. And man does not shrink from self-denial if self-imposed, because the voluntary renunciation implies merit. But the effort always fails.

II. Man's great *error*. He thinks self-rescue possible, and will not abandon it. He is like a man attempting to operate on his own eye when a sound eye is necessary to guide the operator. He is a bankrupt seeking to pay his debts when he has not a penny. Eternal life is a gift and cannot be bought or earned.

III. Man's great *lack*. This is supreme love to God. The first test our Lord applied was as to the second table of the law—duties to man. All these he had kept. But the moment he applied the first table, the lack became apparent.

IV. Man's great *test*. This is to part with his idol, his besetting sin. It is always one sin, the favorite, which destroys. That being victor, all others follow. Were that defeated all others would fall. Taking up the cross is renouncing the idol.

V. The great *refusal*. Christ was rejected as Saviour and Lord. A rich, noble, upright ruler! What an influence for good had he chosen to surrender wealth and follow Christ! He was perhaps the last hope of his race. From this time forth no inquirer came to Christ.

VI. Man's great *ruin*. Character undermined by one sin. Greed blinds the eye to need, hardens the heart to Christ's appeal and the heart grows fat and ears dull of hearing. Destiny follows character.

He turned away sorrowful, but what must have been the sorrow of the loving Christ!

Providing Teachers for the Daily Vacation Bible School

By Clarence H. Benson, Director of the Christian Education Course, Moody Bible Institute, Chicago

NO RELIGIOUS movement in recent years has developed as rapidly as the Daily Vacation Bible School. In 1923 there were 5,000 schools and 500,000 pupils, but within two years these numbers had more than doubled and 11,000 schools with 1,100,000 pupils were reported. Practically every country on the globe had been invaded, and in some localities, such as Korea, the Vacation Bible School is being propagated even more rapidly than the Sunday-school.

But marvelous as has been the growth and development of this most practical and profitable school, it has by no means reached the proportions that would have been possible had an adequate teaching staff been available. In fact, the provision of instructors for these new schools that are rising up on every side has constituted the greatest problem of the church and has been the chief restriction to the organization of the summer school in every community that the church ministers.

Some contend that the only solution to this problem is the paid teacher, and point to the fact that twenty-six per cent of the instructors now are serving under salary. But while the paid teacher insures fidelity and efficiency, a universal adoption of this policy would greatly restrict the usefulness of this educational movement. It must be remembered that while the first Sunday-school teachers were paid instructors, the great project of Robert Raikes never met

with popular favor until John Wesley inaugurated the plan for volunteer teachers. The average church to which we must look to support this enterprise is not rendering adequate financial support to its Sunday-school, let alone assuming the additional expense of the vacation school. Moreover, to pay teachers in one school and depend on volunteer teachers in another, places the Sunday-school at a disadvantage. Indeed, the Daily Vacation Bible School was never intended to be a substitute but rather a supplement of the Sunday-school, and whatever benefits may be enjoyed by one should be shared by the other.

If not paid teachers, what then? The answer is *trained teachers*. Successive generations of young people are each year coming to the threshold of active Christian life. It has long been a matter of deep concern in the churches that these youths should be trained for the duties and privileges of the Christian life. Having outside talent to teach does not provide for this large number of inactive members connected with every church. These Christians will grow through serving, and there is no greater service they can render the church, the community and the country than through the teaching ministry. When we train our church members to teach we are not only promoting their spiritual life, but we are making the church a valuable asset to the community.

There are thousands of Christian young

people today whose preparation for this work would be the most potent influence toward their accepting it. The ability to teach assures the willingness. On the other hand, can a Sunday-school superintendent accept an honest acceptance of a responsibility for which there has been no training? Training an employe for a post emphasizes its importance fully as much as if it were a salaried position.

Let the church, then, start its teacher training course. Let the young people especially be enlisted for this instruction, with the incentive that an appointment awaits the completion of their preparation. This post of service will be the Daily Vacation Bible School.

The new Teacher Training Course of the Correspondence School of the Moody Bible Institute has been especially arranged to meet this emergency. Classes that are formed in the fall are able to complete their work before the opening of the Daily Vacation Bible School the following summer. One session is held during the regular Sunday-school hour, while a second is arranged for in connection with the mid-week meeting of the church. The graduates of this one year course not only provide the staff for the Daily Vacation Bible School, but will be available for classes in the Sunday-school the following September. Thus not only is provision made for the summer school but the Sunday-school is strengthened by a reserve list of instructors.

Moody Bible Institute Monthly

The Brotherhood of Christ

By Rev. P. W. Philpott, D.D.,
Pastor of the Moody Memorial Church, Chicago

Address Delivered at Founder's Week Conference of the Moody Bible Institute

IN THESE days we hear a great deal about fraternities, fellowships and brotherhoods; but I am to talk to you tonight about the brotherhood of Christ, one that is really worth while.

You have observed in reading the New Testament that the Christian life is presented from numerous viewpoints. Sometimes it is a *life of faith*. It begins by believing on Jesus Christ as our personal Saviour. "We walk by faith." "Without faith it is impossible to please him." Again, it is a *life of service*, ministering to others in the name and spirit of Him "who went about doing good." It is also a *life of holiness*. "Without holiness no man shall see the Lord." And Jesus is made unto us "wisdom, righteousness, sanctification and redemption." But again, it is a *life of hope*—"that blessed hope." Paul calls it in his epistle to Titus, "the glorious appearing of the great God and our Saviour Jesus Christ." But above all, the Christian life is a *life of love*, a life of intimacy and fellowship with our precious Saviour and Lord.

The Metaphors That Express It

One of the glorious truths of revelation is the vital, eternal union that subsists between Christ and His Church. This truth is so important and blessed that the Holy Spirit has taken the most exquisite figure of human affection to describe the bond that binds His heart to the hearts of those whom He calls "His own." It is not the love of a comrade, or of a brother, or even the more sacred love of a mother. But that love which links two hearts in a union that is all their own and into which none other dare intrude, the love of the husband and wife, the bride and the bridegroom.

But even that beautiful figure fails to set forth this union in all its perfection; hence several other metaphors are used. In John's Gospel we read that Christ is the Shepherd and we are the sheep. In the fifteenth chapter, Christ is the Vine and we are the branches. In the epistles we have a building. The foundation is Christ and we the material that make up the whole. Then we have the human body. He is the head and we the members, "members of his flesh and of his bones."

But the most sublime metaphor is that of husband and wife. But the apostle Paul in Corinthians, speaking of marriage, says when the twain are joined they are "one flesh, but he that is joined unto the Lord is one spirit." You may separate the sheep from the shepherd; cut away the branches from the vine; sever a member from the body; tear away the material from the corner stone and the foundation;

Text: For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.—Hebrews 2:11.

and divorce the wife or the husband; but there is no line of cleavage in one's spirit. Oh, what a sanctifying and satisfying truth!

Safe and Sure

I think all real Christians are equally secure no matter what they believe, whether Calvinists or Arminians; but all Christians



Rev. P. W. Philpott, D. D.

are not equally happy, and it is because this great truth has never gripped them.

There is a tradition from the days of the Passover in Egypt, of two Hebrew maidens who, on the night that the death angel was passing through the land, were behind the closed door that had been sprinkled with the blood of the lamb. One was at the table feasting on the lamb while the other was walking the floor in anguish of mind and heart. She kept wondering if the angel had passed by? Her sister said, "It makes no difference whether he has passed by or not, the blood is on the door and God has said, 'When I see the blood, I will pass over you.'" Both were safe, but they were not equally sure. It matters a great deal whether we believe the Word of God or not—it makes a difference in our happiness.

In the first chapters of this epistle to the Hebrews the writer suggests several blessed aspects of this glorious union.

I.

Christ is one with us in our humanity. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same" (2:14). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (2:16). In the first chapter the emphasis is upon the deity of the Lord Jesus. He is very God of very God. But in the second chapter He is very Man

of very Man. In our day many are denying His deity, but it is just as great an error to deny His humanity.

John in his first epistle tells us that we are to "try the spirits whether they be of God," and here is one of the tests. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist."

We all know of a religion that is very prosperous and popular today which denies that Jesus Christ is come in the flesh. "This is the spirit of Antichrist." The only way we can account for Jesus Christ is to believe the story of His incarnation as recorded in the Gospels. How can I account for this Man other than by believing that the Babe in the manger is Immanuel, which being interpreted is "God with us"? That is the only way we can explain His matchless ministry, His holy life, His marvelous miracles. "Without controversy, great is the mystery of godliness," says the apostle. "God was manifest in the flesh."

II.

But not only is He one with us in our humanity. The purpose of it is that we might be one with Him in His deity. "He is not ashamed to call us brethren."

It is a wonderful thing to be born of God. When we believe in the Lord Jesus Christ and take Him as our Saviour we "pass out of death into life" and "are made partakers of the divine nature." "He hath redeemed us," Paul tells us, "from the curse of the law" that we might receive the adoption of sons. By His death on the cross He closed forever the door of hell for all who receive Him as Saviour.

But that is not all. "He died the just for the unjust that he might bring us to God." We receive the spirit of adoption and "because we are sons," says Paul, "God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father."

The Night He Was Converted

I shall never forget that night, forty-three years ago, when I accepted Jesus Christ as my Saviour. I went home from a meeting where nearly as many people attended as are here tonight. When I knelt down to pray that night I found myself intuitively calling God, "My Father."

I wonder who taught me to do that? I had thought of God as the Almighty. I was afraid of God. The very name terrified me. But, when I received His Son, I

received the spirit of sonship too, and that spirit cried, "Abba, Father."

It is a great thing to be born of God. "He who saves and they who are saved are all of one (may I add the word 'spirit?') for which cause he is not ashamed to call them brethren." It was a marvelous thing when I called Him my Saviour. But it was a bigger and greater thing when it dawned upon me that He would call me "brother."

Oh, what an honor to call Him Saviour. What an honor to trust Him, to follow Him, and believe I am going to be with Him in eternity. But to think that He owns me, with all my weakness, and faults and failures, and is not ashamed to call me His brother! It seems "too good to be true." But—

"It is written in God's Word,
And I believe it."

III.

He is one with us in the common experiences of everyday life. And that helps one so!

Because He suffered, being tempted, "He is able also to succor them which are tempted." He knew what it was to be hungry, to be slandered, to be blasphemed. "He was rich, but for our sakes he became poor." The foxes had holes and the birds of the air had nests, but "the Son of man had not where to lay his head."

He knew what it was to be weary. He knew what it meant to have the people call Him a devil. He was "despised and rejected of men, a man of sorrows and acquainted with grief."

Oh my sister, my brother, if you are passing through trouble of any kind, remember that you have tonight standing in the presence of God a great High Priest making intercession for you, "who can be touched with all the feeling of our infirmities." "He was tempted in all points like as we are, sin apart."

"There is never a heartache and never a groan,
Never a teardrop and never a moan,
Never a danger, but there on His throne,
Moment by moment He thinks of His own."

Isn't that sweet and lovely? I'm glad He was a man. He went down the road over which I am walking. He stepped on the thorns that pierce my feet. He met all life's trials, and it helps me so to know that He knows and He cares.

IV.

He is one with us in death. It is a solemn fact that every one of us in a little while, some of us in a very little while, will come to a grave (unless the Lord appears in glory and takes us home by way of translation).

Like those who have gone before us, we will stop at that grave. Wasn't it Mr. Moody who said, "Looking backward over

my life as far as my recollection carries me I can see graves, graves, graves,—children's graves, parents' graves, graves of companions and friends. They are all filled up, covered over. Then I look in the other direction, the way which I am going, and all I can see far, far in the distance, are graves, graves, graves. They are open and waiting. Mine is down there, and yours is down there and when we come to them we will stop."

It is a solemn thought. But Christ took upon Him our flesh "that through death he might destroy him who had the power of death, that is the devil, and deliver them who through the fear of death were all their life-time subject to bondage."

In the hour of bereavement Jesus is one with us. He spake of Lazarus as "his friend."

I sometimes think the world came nearer to understanding Him at that point than at any other. When He healed the leper they said, "This is the power of the Most High God." When He calmed the sea they asked, "What manner of man is

woman. All the way to her house I kept asking God to give me some word to say to her. When she opened the door she looked suspicious at once. She said, "Preacher, why so early? Is my husband dead?"

I said, "Yes, he's dead."

She backed down the hall into a little dining room and the children came and gathered around her. One little girl said, "Mamma, is daddy dead?"

And then they all sobbed when the mother replied,

"Yes, they've killed him."

I couldn't do a thing but weep with them. After a while the woman looked up and said,

"Preacher, do you think God Almighty knows about all this? Does God care?"

You may think that was a strange way for a Christian to speak. But friends, have not our hearts, too, been wrung at times with that cry of anguish on dark nights and in bitter experiences through which we have passed?

As I stood there almost dumb in the presence of such grief, I remembered that Jesus, our precious Saviour, passed through a night of great sorrow and that He cried out in anguish, "My God, my God, why?"

I am so glad that Jesus went through that experience because I could then say to the little Scotch woman,

"Yes, He knows. Don't you remember in that dark hour when He was hanging on the cross He said, 'My God, why hast thou forsaken me?'"

"Oh yes, He cares, I know He cares, His heart is touched with my grief; Though the days be weary, The long nights dreary, I know my Saviour cares."

I have spent nearly all of my life among poor people. I have been going to death beds and homes of sorrow and trying to say something that would comfort wounded hearts. I think I would have committed suicide half-way back on the journey if I had not believed in the Old Book. Oh, why are preachers trying to take away faith in this wonderful gospel?

When the Baby Died

My baby son, my eighth son, was taken to the hospital one morning. I went there to see him and they put a white robe on me, for he was ill with diphtheria. When I went into the room the little fellow looked at me and said,

"Daddy, why do you dress like that when you come here?"

I said, "Donnie, it is because the doctors and the nurses do, and they won't let me come in unless I put this robe on."

He said, "Daddy, am I going to die?"

His little feet were in the cold waters even then. They were slipping over the brink. I asked him, "Are you afraid to die?"



D. L. Moody Memorial Church

this that even the winds and the waves obey him?" But when He stood beside the grave and let His tears fall, they said, "Behold, how he loved him!"

Oh yes, He knows all about it! He knows the anguish of heart that comes when we stand and look for the last time on the face of our beloved dead.

"Let the Preacher Do It"

During the war I had to go from time to time to the homes of my parishioners and tell them that a son, or a father or a husband had died in battle. In the small city where I served God there were over 12,000 men who went to the war, and from my own congregation there were 80 at the front. During those first years nearly every week we got messages telling us that some one in our congregation had been taken in this cruel way. At first they sent messenger boys with the telegrams and in delivering them they would just open the doors and shove them in. But women fainted and fell nearly dying in their doorways, and finally the authorities said, "We will have the preachers do it."

One morning early I had a 'phone call. A husband and father had been slain in battle. I knew that home. There was a little Scotch wife in it, with four or five bairnies, and she was a good Christian

And do you know what my little lamb said?

"No, daddy, I'm not afraid to die. *Jesus is with me.*"

God pity you, school teacher, you professor, if you dare to steal that faith away from my child!

"Jesus is with me." That was the testimony of my baby. He could say with David, "I fear no evil, for thou art with me." Christ Himself meets every saint as they come to the river's brink and He carries them safely over. "Precious in the sight of the Lord is the death of his saints."

V.

We are to be with Him in eternal destiny. Wasn't it Roland Hill who used to say, "We two are so joined that He will not be in glory and leave me behind."

When they stand at the altar—a man and a woman—and we make them husband and wife, they say, "until death do us part."

But, bless God, here is a union that death cannot sever. Here is a bond that is greater than death. You remember how Paul speaks in the eighth of Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or

persecution, or famine, or nakedness, or peril, or sword? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Oh, what a gospel to give to a poor, troubled, weary world! I do not wonder that Paul said, "I am not ashamed of the gospel."

"He who saves and they who are saved are all of one, for which cause he is not ashamed to call them brethren."

Luke 15:10—"Joy in the presence of the angels? Perhaps the friends who have left the shores of time may be looking down upon us; and when they see one they prayed for while on earth turning to God, it sends a thrill of joy to their very hearts. Even now, some mother, who has gone up yonder may be looking down upon a son or daughter, and if that child should say: 'I will meet that mother of mine; I will decide for God,' the news, with the speed of a sunbeam, reaches heaven, and that mother may then rejoice as we read, 'In the presence of the angels.'"—D. L. Moody.

CHRISTIANITY NOT AN ISM

(Continued from page 526)

of Christ that turn all His commandments into promises of help and securities of blessings; build upon these. We have given ourselves many names, and some of them do not fit us very well. We follow this ism or that, but only to lose confidence in our little systems of thought and arrangement. We see the tumultuous turmoil of a world more than ever disturbed and changeful, in which we look in vain for certainty and rest. But the Lord of the world long ago surveyed the future of history and threw a sure light upon it. He said that He would not acknowledge the worth of the names that we give ourselves, for we may be as ignorant of ourselves as of God. But He offered a new name of his own providing to all who should hunger and thirst after righteousness, and He said that, whenever He should find a man or a nation rearing a life structure upon hearing and doing His sayings, He would apply the term Christian and ever after acknowledge the worth of that. But, "Why," said He, "call ye me 'Lord, Lord,' but do not the things that I say?"

Signs of the Reviving Roman Empire

By Mrs. Gilbert Potter, Rome, Italy

IT MAY interest you to know of some signs of this rapidly reviving Roman Empire and how the power is becoming constantly more centralized. The council, or, as we might call it, cabinet makes laws and they are immediately put into execution all over the country.

For several months no one has been permitted to have white flour for bread or cakes, but the whole wheat, dark flour, instead. This is done to save buying so much flour abroad. The bread is good and nourishing.

Recently a tax has been imposed upon all bachelors between twenty-five and sixty years of age, the amount to be applied to the care of orphan and refugee children.

No more mayors are elected by the different large and small towns, but they are now appointed by the council, and their jurisdiction covers not only the town itself, but certain surrounding sections. So the country is being divided and the controller of each section, or province, has his center of government in the larger town. He is called the Podestà—the old Roman name—and is responsible to the government only (not to the town), and takes his orders from the central government. This makes for unified law and order all over the country. The office of mayor of Rome is now called governor of Rome. The ancient Roman name is given to the captain of one hundred men—he is called a centurion.

All boys and girls of fourteen years are organized in the advance guard, and at eighteen are welcomed (the boys) into the

militia. Before fourteen years of age both boys and girls are called balilla, and taught order, discipline and patriotism. On Sunday last, 70,000 of the advance guard were taken over into the militia and given uniforms and guns. This was done with great ceremony, as an honor conferred. The advance guard feel great civic responsibility for order and good government, and are being well trained to become part of the state force.

The president of the council has but to say, "If I should ask for 25,000 lire toward paying one debt to England, I am sure it would be given," and in a few days voluntary contributions begin to pour in, and soon there are 125,000 lire in the treasury for that specified purpose.

"All activities which exist in the country must be guided by the state," is a Fascist saying. Hence all workers are joined, each in their own guild, as a guild of carpenters, of farmers, of painters, of merchants, of lawyers, of musicians, etc., and the state has made laws for them. Each guild must take care of members who are ill or too old to work, etc. "No beggary—no idleness," is another saying, and each guild finds work for its own unemployed, or helps them over their hard times. This is called state socialism.

The improved general prosperity in the country is wonderful, when one remembers it is but four and one-half years since this Fascist Government has been in power. Naples is like a new city—order, discipline, cleanliness that were lacking in past years. New water supplies in Sicily, railroads to

open up Calabria, new works and mines in Sardinia, automobile and shipping industry leaping forward—already transatlantic ocean boats equal to the finest, and some fitted up luxuriously. No strikes are allowed. Special courts are formed for the settlement of disputes and discussions between capital and labor. One might continue to enumerate the beneficent changes which this government has brought into being. The very large majority of the nation is solidly with the government, and the balance are obliged to conform to the situation or leave the country. Every citizen must now carry an identification card, without which he cannot go to any hotel or pension. One can only say, "Coming events cast their shadows ahead."

Helvetius and Rousseau preached to the French nation *liberty*, till they made them the most mechanical slaves; *equality* till they destroyed all equity; *humanity* till they became weasels, and African panthers; and *fraternity* till they cut one another's throats like Roman gladiators.—John Adams.

James 2:20—"You may very often see dead fish floating with the stream, but you never saw dead fish swimming against it. Well, that is your false believer. Profession is just floating down the stream, but confession is swimming against it, no matter how strong the tide."—D. L. Moody.

The Man Who Failed (?)

By Fannie R. Gaston, East Liverpool, O.

In the days of Egypt's glory,
Little children know the story
Of the baby by the river,
Where the long leaved rushes quiver.

How the princess found him there,
And his sister's watchful care
Gained for him his mother's teaching,
Through the years of childhood reaching.

Next, there followed years of learning,
In the temples where we're turning
Now to see the wondrous mold,
Of those mighty days of old.

Priests and sages were his teachers,
And so handsome were his features,
Legend says the people cast
Backward glances as he passed.

Forty years he lived surrounded
By a court where wealth abounded,
Splendor, luxury and learning
Only left his heart a-yearning.

For the teachings of his mother
Made him still his nation's brother,
And he hoped to be the leader
For whom she had been a pleader.

But the years were slipping fast
And his life would soon be past;
So he hastened to a deed
That would make the people heed.

Still, his people would not mind him,
Law, he knew, would quickly find him;
Then he turned and fled that day,
All his life's work thrown away.

In the desert he found shelter,
Met his wife, and there he wed her,
Just a simple country maiden
He, with old court customs laden.

Now what use was Egypt's learning
By a campfire's quiet burning?
Just a shepherd keeping sheep
Out beside a mountain steep.

Forty years he toiled unheeded,
Learning lessons sorely needed;
Rain, wild storms and mountain dangers,
Quiet starlight, none were strangers.

Then, at last, he hears God speaking,
For that leader now He's seeking;
With Jehovah's power surrounded,
All the world must stand astounded.

Pride, ambition, all were past;
Tempted to delay at last,
Now he's nearing eighty years,
Too old and slow of speech he fears.

Ambassador at last he stands
From the ruler of all lands;
A humble man whom God can use,
But kings must fall who dare refuse.

With all earth's learning, wealth and power,
Just a failure till the hour.
In God's hand a willing tool
He learns to wait and owns His rule.

Again there followed forty years,
He led his people past their fears;
God gave through him a code of laws
On which the world for rule still draws.

Yet his weakness too was there,
In his nation's sin to share;
Though "God's friend," his hasty hand
Makes him die outside the land.

But this is not yet all the story,
For three did see him in the glory
With the Saviour on the mountain,
Talking of that crimson Fountain

That must cleanse each one from sin
If at last they enter in.
After all God let him stand
In that long-sought promised land.

Thus God shows the loving care
Given our "unanswered" prayer.
Things that now He must deny
Waiting for us bye and bye.

Watchman, What O' the Night?

By Prof. J. Henry Allen, Enid, Okla.

WATCHMAN, what o' the night?" I waited expectantly for the answer often heard in the days of childhood, when folklore and legend entered into the complex composition of heroic ideals. In those enchanted days of youth, in imagination I heard in deep, melodious voice with clear, ringing tones the answer: "Ten o'clock, and all's well." Now, I waited and listened. Presently I heard in accents low and trembling with emotion, "Ten o'clock, and not all is well."

In calm reflection I asked myself the question, "Why this difference between the watchman's answer now and forty years ago?" Something must have transpired within forty years to change conditions from those which inspired feelings of hope and confidence and joy to those which cause apprehensions of fear and distrust and sorrow.

What Has Happened?

I thought of families living in crowded apartments instead of in comfortable little homes of their own; of the unrelenting grasp of powerful syndicates; of widespread greed and lust; of the long list of proceedings in the divorce courts involving the breaking-up of many homes, the innocent children being the greatest sufferers. I thought of frequent bank robberies; of cold-blooded murders; in a word, of crime so rampant that it is said that in one of our leading cities there are twenty times as many murders and suicides annually as in the much larger city of London. Comparing what our beloved country is today with what it was forty years ago, we are almost staggered with the increasing lack of respect for law and reverence of God.

These are results. What are the causes? Perhaps the home that is less a home than it used to be—a place where the members of the family spend a little time now and then, when they do not happen to be somewhere else on matters of greater interest than cultivating home ties. Perhaps it is the prevalence of certain modernistic ideas which have shorn both the Old and the New Testament of their intrinsic beauty and power. Perhaps, because in so many homes the Bible is practically an unknown book or is lying covered with dust on some unused shelf in a dark room. Perhaps because in many homes family worship has been abandoned because we are too busy to think of God. But longer and broader and higher and deeper than any other cause, we maintain, is the general lack of religious training of the young.

Are Young People Better Than Formerly?

It is quite the fashionable thing for speakers of today to win the goodwill of their audiences by saying: "I am not a pessimist. I believe that our country is growing better. Young people, you are better than your fathers and mothers were. Everything is on the up-grade."

This sentiment might be heartily endorsed if its application should be limited to children and young people who are being reared in Christian homes; but can it be believed in a general application to our country as a whole, except by one whose eyes are blind and whose ears are deaf?

One fact will often upset the finest of theories. In this instance, the steady increase of crime over the increase in population, as shown by reliable statistics, furnishes an incontrovertible proof of the falsity of the statement made by the speaker seeking ephemeral popularity. There is only one optimistic view to take of our country today and of our country in the future, and that is the vision of it permeated and saved from downfall and ruin by the transforming and regenerating influence of the gospel of Jesus Christ. *This end can be attained by the proper religious training of the young.*

When considering the last decades of the last century and the first decades of this century, the thoughtful observer remembers that most people at the beginning of this period attended church regularly and most children at the impressionable age had the religious training of the Sunday-school. The Bible was then read daily not only in many homes but also in many of the leading schools. The children drank in and absorbed as a part of their every-day instruction invigorating draughts from that greatest fountain-source of all living streams, the Word of God. The natural result in the hearts and minds of the young was a respect for the Bible, a spirit of receptivity for the teachings of Christ, a reverence for holy things, and a consideration of the rights of their fellows.

The Place to Begin

"Oh, but conditions have changed since then," the economist objects. "We are not now living in the Victorian age. Improve economic conditions, and the people of our country will be all right." Economic conditions should be improved, but such improvement can best be brought about by the teachings of Christ practically applied to social and economic problems. Our future welfare and happiness can be secured permanently only by the living of the Christian life by the greater part of our people. To obtain this ideal condition, we must begin with the religious teaching of our boys and girls at an early age.

The fundamental principles of morals as laid down in the Bible should be taught all the more because so many foreigners have come to our shores the last few decades. The reading of the Bible in the public schools would reach thousands of the children of these people from other lands, giving them an enlarged vision and laying the foundation stones of Christian character and good citizenship.

A radical and far-reaching reform is needed. It should begin with the children—the very young children. It is almost impossible to get a toper to give up

his bottle. Few persons in middle life, or past, materially change their habits. All will agree that habits are formed in early life. It is evident, then, that to form habits of thought and action we should begin with the young.

Bismarck, the Empire Founder

Bismarck, the founder of the German empire, was a man of keen discernment and colossal intellect. In his brain was the scheme of world-dominion for Germany. What was the plan of Bismarck and his successors? Was it to instill in the minds of men and women the idea of a superman and a hatred of other nations? No! They were wiser than to form such a plan. They began their work by teaching their ideas for an entire generation to the children in every school in the German Empire. We know the result. Well may we profit by Germany's example. Well may we begin in earnest to teach our children in the public schools the principles of morals and religion. The public school is the only place to reach the majority of our children. It is the one reservoir, so to speak, from which vivifying streams of moral and spiritual truth may flow to water all our land.

We are familiar with the proverb, "Constant dropping wears away the stone." So, the influence of the Bible in the schools upon the plastic minds of the young will result in the betterment of our homes and the stability of our nation. No one can estimate the influence upon our boys and girls of hearing a short selection from the Bible every day. "Precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Let this influence work for a generation in the public schools until it permeates our national life and then we shall have law and order and respect for God and man.

Such a condition would be the greatest possible preparedness against the perils which threaten our country. Our unpreparedness for war has been, perhaps, a blunder; but the lack of educating our children in the fundamental principles of morals and religion is a far greater blunder, for it means national suicide. With our children grounded in the principles of Christianity we can bravely face the future.

Make Bible Reading Compulsory

State laws should be enacted for the reading of the Bible in the schools. This nation was founded by those who came here from the Old World with deep religious convictions. We, the descendants of the Pilgrim Fathers, should not forget that our nation was founded by God-fearing men and women and that it has prospered under God's care and guidance.

We should not be afraid to act. We should not be like the Children of Israel who so soon forgot all that God had done for them. Let everything be done which can be done through influence upon mem-

(Continued on page 536)

What Bursts the Bottles?

—An Argument Against the "Wets"

By Prof. Darien A. Straw, Wheaton, Ill.

WHY did not any man put new wine into old bottles?

Jesus spoke a parable about it (Mark 2:18-22) in answer to a question about fasting in which had been noticed a different custom among His disciples from that which prevailed among the disciples of John.

The question is answered by two parables. One dealt with the patching of clothing, in which the difference between old and new cloth is almost ignored at the present time. The other treated with the making of wine in which our bottles afford none of the illustrative meaning—the goatskin bottle with which our Lord's hearers were familiar being manifestly the one He was talking about.

But why would the new wine burst the old bottle? By fermentation, of course. But not unless it was enclosed. Leave the bottle open and it would not burst an old bottle any more than a new one.

Did not they know better than to seal up a skin of fermenting wine? Surely, they knew the business perfectly. Nobody then or now corks up the vessel in which he is making a fermented drink. It is left open until the fermentation ceases. After the fermentation is done it can be enclosed, corked up, sealed tight, in any kind of bottle. Old or new skins would not matter.

What Is the Point?

Well, what is the point? The point is that Jesus was talking about making unfermented wine. Old wineskins would be so saturated with ferment that they could not be thoroughly sterilized, and as a consequence the ferment in the skin would start fermentation in the wine and explode the bottle. On the contrary if they took a new goatskin they could make the unfermented wine just as well as we can with our glass bottles. By filling the new skin with hot juice and sealing it immediately it would keep sweet and not ferment. Thus the bottles would not be broken, or burst. So the parable has its legitimate meaning. Without that implication it has no meaning.

This seems to me to be conclusive on that subject of unfermented wine. The effort to settle it by the Greek use of words, or Hebrew, has been futile. They manifestly used the same word interchangeably as we do the word wine for either fermented or unfermented wine, fermented or unfermented grape juice. But they

were not so ignorant as to not know how to keep the grape juice sweet. That popular assumption of ignorance on the part of people in the time of Jesus, or in the time of Moses, has been greatly overworked. It is pure assumption.

Now if they were accustomed to both fermented and unfermented wine—and the logic of the parable drives us to that conclusion—we can understand the scriptural teaching.

Opposite Attitude of the Bible

on the subject of wine in general. But first as to the wine of Cana. The "wets" have worked themselves hot in praise of Jesus' authority for wine, though the use of alcoholic drink has violated

The governor gave the decision. And there were twelve to eighteen firkins of it for the wedding party after they were already well filled. What kind of a party would it have made if it had been intoxicating? Does the narrative read like that? No, the whole story is consistent with the idea that it was unfermented, non-intoxicating wine.

Paul's Teaching on the Wine Question

Another very interesting study is Paul's teaching on the wine question. Paul instructs Timothy to drink no longer water but take a little wine. Timothy was his spiritual son in the ministry. Yet his repeated qualification for a bishop is that among a bad list of prohibitions he shall not be given to wine.

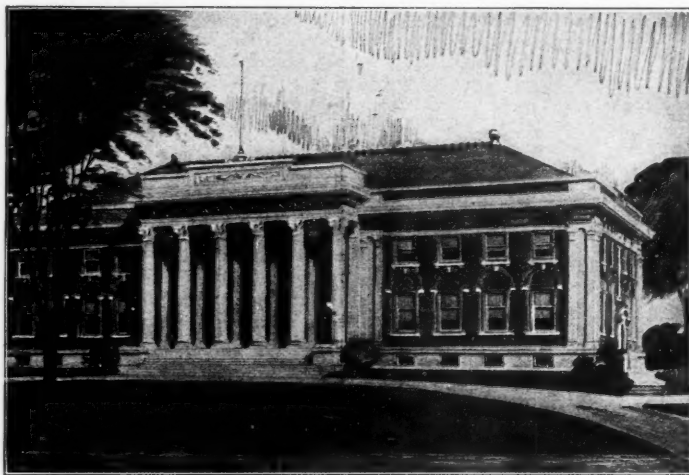
Paul's apparent inconsistency is cleared up when we recognize that he was talking about two different kinds of wine. In fact, there is no apparent inconsistency when we know that they were familiar with both alcoholic and non-alcoholic wine. The alcoholic propaganda has been so long worked upon us that even Bible students have failed to see the decisive evidence in the parable of the old bottles.

The fermented wine for communion service is an astonishing exhibit of this propaganda of long standing. One of the specific laws of Moses required that no leaven should be in the house at the time of the Passover festival. And it was at the Passover feast that the Lord's Supper was instituted. How is it supposable, then, that He used for it fermented wine? A pure assumption that they did not make unfermented wine, an assumption that the parable of the old bottles shows to be a mistaken one. The correct view gives emphasis to His succeeding statement, "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." I always wondered why He put the word "new" in that statement until I saw the distinction in unfermented.

Old Testament Teaching

Now we can follow the same distinction back through the Old Testament and understand why the strongest condemnations are set over against the highest commendation.

Isaiah in his gospel invitation says, "Come, buy wine and milk without money and without price," yet again and again he accuses the wicked as wine drinkers. In



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every principle of Christianity throughout all its history. Does the narrative of the wedding at Cana imply alcoholic wine? Was it a carousal? Quite the contrary. How perfectly orderly it was. How delicately Mary hinted to Jesus, "They have no wine." How clearly His reply reminded her of His consciousness of His mission. And how calmly she replied, nothing to Him, but to the servants, "Whatsoever he saith unto you do it." Then His quiet directions, specific, orderly, courteously recognizing the governor of the feast; and the governor's judicial response. Surprise, but no bluster. His words imply that they have well drunk already. The supply had not been penurious. They were pretty well filled already, and this is better. Does He forbid it? No. But notice the quantity that Jesus added at this stage in the feast.

Fermented wine? What a time it would have made! A news report of a recent bargeload of choice wine wrecked on the Rhine tells of a whole town getting fighting drunk on the free wine when the casks floated to shore.

This was good wine that Jesus made.

28:7, "They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Unfermented wine and milk go together as a choice food combination; but I never heard of mixing milk with fermented wine.

Solomon has much to say about the evil of wine drinking. King Lemuel in the thirty-first chapter of Proverbs is addressed, "It is not for kings, O Lemuel, it is not for kings to drink wine." He seems to recognize its narcotic power and commend it as we do opiates in extreme cases to deaden the sensibilities. "Give strong drink unto him that is ready to perish, and wine unto those that be bitter of soul; let him drink and forget his poverty, and remember his misery no more."

In this connection it is notable that Jesus

when on Calvary and about to be crucified would not receive the wine mingled with myrrh which they gave Him to drink. Was it because of His promise at the Last Supper or because He would not be stupefied or shrink from any of the pain?

Stupefying Qualities of Alcoholic Drink

They understood the stupefying qualities of alcoholic drink.

Even as far back as Abraham's time when Lot's daughters used it for the same licentious infamy as the modern "sheik" with his hip flask and his girl at the road-house or on the secluded auto trip. It stupefies the finer inhibitory control and inflames the sensual impulses exactly as Habakkuk declares, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness."

Noah's sons knew all the disgrace their father brought upon himself, but Ham evidently thought it a good joke and laughed at it, as many do yet. He thought it was something to tell, and the curse followed his lack of decency.

While the Nazarite's vow as a mark of utter separation unto God required total abstinence from both fermented and unfermented wine or grape juice even from raisins, the general attitude of the Scriptures is so widely contrasting in praise and condemnation of wine that we should not forget for a moment the soundness of the distinction between the forbidden and the approved, between alcoholic and non-alcoholic.

In making unfermented wine, no man puts new wine into old wineskins that cannot be sterilized, for when they are sealed up the ferment will burst the skins. In making fermented wine they would not be sealed so old skin bottles would not be harmed.

Are the Movies Really a Menace?

By Edward L. Jeambey, Deep River, Ia.

IN THIS age of the inordinate movie-going habit it is well to stop and ask ourselves at least two questions, namely: What must be the effect of this habit in the future? What results have already been revealed?

In essaying to answer these questions certain things seem demonstrable, for example:

1. *An overdose of even good pictures is bound to weaken the intellect.* The cinema, if it is truth, is truth made easy. The person addicted to the movie habit sooner or later must lose the power to grapple with the great truths that underlie the realities of life, and is doomed to become a weakling, if not a drifter, in human society. This is evidenced by the fact that the men and women who are really wrestling with the problems of the day and laboring for the human welfare, cannot be classed as movie fiends.

2. *An overdose of even the best pictures must necessarily deaden true emotion.* For instance, sorrow is aroused by a murder scene, but this sorrow is not rooted in the observer's heart by fact. Weeping becomes sentimental and softens the aesthetic senses rather than seasons them. Life's greatest impressions are active impressions. The movie program is largely based on passive impressions. The audience is passive and allows itself to be moulded by unrealities. A law that becomes a fearful reality is this: practical habits are formed and strengthened by repeated acts, while passive impressions gradually weaken the faculty of habits. Sympathy and benevolent feeling should not be separated from action. In the movies it often is, and the heart is made worse and not better by the practice.

A woman can get to the place where she can go to a movie and weep as she beholds another woman with a child in her arms shivering in a blizzard, seeking

shelter and finding none. At the same time her chauffeur waits outside to take her home when the show is over. He paces to and fro as the cold blasts blow from the north and the snowflakes drive into his face. He swings his arms to stimulate his circulation. He cannot leave the car for he must be on hand when the woman comes out of the theater and he has no idea when that will be. It never dawns upon the woman that she is responsible for a man being uncomfortable as she weeps at the injustice of one in a picture who is battling the elements. The woman on the screen is an unreality and moves her emotions, the man outside the theater is a reality, yet he fails to prompt her feelings. This condition is disastrous to the better development of the individual and the betterment of society in general.

3. *An overdose of even the best pictures destroys the taste for the more solid things that should appeal to our mental and moral faculties.* The movie fiend gets restless when the statesman makes a speech presenting food for thought and offering mighty challenges. The movie patron finds himself less and less inclined to take in speeches, sermons and messages on great thoughts and lofty subjects. These become dry to him. The dryness, however, is not in the message and thought presented, but is made dry by the hearer's limited capacity to grasp. The movie is responsible by its program of passive impressions, of shrinking our grasping faculties and dwarfing our conceptions. The mind too easily becomes contaminated with criminal and perverted ideals, as pictured in the passionate love triangle and sex appeal production. With this perversion the higher, holier things fail to get a foothold in the mind. This is demonstrated by the popular cry today for pictures in the church, and in many cases the supplanting of the cinema for the sermon.

Many people cannot listen to a sermon any more. The sermon may be homiletically perfect and excellent in thought and delivery, and yet as dry as dust to the man in the pew. The reason is that the man in the pew has become "movieized" and fails to grasp the message because it ever so clear. The heartache of the average preacher today is the small Sunday night audience, while the theaters are crowded.

It is as absurd to attempt to nourish and strengthen the human soul by a diet of movies as it would be to attempt to sustain and strengthen the human body by a diet of pop corn and lolly pops. Physical scientists demonstrate how we lose faculties by not using them. We soon lose what we do not use, and likewise we lose that which we abuse. We can eat crackers for a year to find that we have lost the art of eating meat. The tragedy of the hour is the losing of the faculties for the higher things that are so necessary for individual and national endurance and permanency.

There are many clear results in evidence today of the movie habit of the past ten years. The public sense of fact, reality and truth, has to some degree, been deadened, and in some localities completely destroyed. The demand for the sensational report in the newspaper, rather than the conservative statement of facts, is noticeable. The historical picture which must needs be touched up by ideas not historical in order to complete a story and make a picture, is taking the place of accurately recorded history. In one picture I discovered three distinct incongruities and presentations incompatible with history. I am not a historical expert myself and who knows but that there were many more inconsistencies? In a so-called Bible picture the sacred record was ignored in an attempt to popularize and commercialize the parable of the prodigal son. A

father was induced to forgive a boy as a result of a mother's tearful intercession, while in the New Testament narrative the father is the main character and the mother is not mentioned. If a boy sees the picture before he reads the Bible, he will have a conception that is untrue to fact.

How can the world of the future determine aright, if we today are to leave historical and literary records that are wrong? Again, the most baseless speculation is palmed off as science. The sense of the reality of the principles that underlie conscience, society and government is fast becoming lost. It seems as if this age has gotten around again to the days of Pilate, and is asking the old question, "What is truth?" This is the logical result of pushing the actual truth out of range of the intellectual vision by means of fictitious productions.

A further effort is noticeable in the change of conduct of mankind in the varied walks of life. There is a corruption in politics, a laxity in morals and a lukewarmness in religion that can be traced to this source. If there is no basis of reality, why should people act as if there were? The multitudes are answering the question to suit themselves and are living accordingly. The change has not been violent and revolutionary, but like the shortening of women's skirts, it has been a little year by year, an inch by inch proposition. The gradual transition has acted as an anesthetic and the operation has not been felt.

But is there a remedy? Is it really as bad as the reformer is making it out to be? Should there be a change? These and a thousand other questions are being asked.

There is but one answer. It is a foregone conclusion that society must build on the solid basis of truth or the house will fall. Like the house built upon the sand, the stormy experiences that are bound to come sooner or later will sweep away the place of our habitation.

We commend these thoughts to the sincere meditation of the reader. We must as individuals labor for the restoration of the sense of reality and truth in this age, or society will be permanently handicapped and eventually wrecked.

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WATCHMAN, WHAT O' THE NIGHT?

(Continued from page 533)

bers of state legislatures, by ministers of the gospel everywhere, by each one of us who loves the Lord and Saviour Jesus Christ. It is fitting for each one of us to make this matter a subject of special prayer and to put forth every effort to attain this end. In my daily petitions for many years I have offered this prayer: Grant that the time shall come when the Bible shall be read in all the schools of the world and the boys and girls shall be taught to love and serve Thee.

All of us who are of middle age will soon have passed from this stage of action, but our children and our children's children will live on. May God help us to consider their future and to provide for it as best we can under His guidance and for His honor and glory.

When the moral and religious training of the young is properly provided for, we may then call out to the watchman on the watch-tower of our country, "Watchman, what o' the night?" and in tones vibrant with assurance, peace and joy we shall hear the answer, "Twelve o'clock, and all's well."

TRYING TO FIND FINNEY'S GRAVE

Motoring through northern Ohio a few weeks ago my wife and I visited Oberlin, desiring to see the place of Charles G. Finney's later activities and the college of which he was president. But most of all we wished to visit his grave, which it would seem might fittingly be a shrine for all who have learned to honor and revere the memory of this mighty man of God, so wonderfully used of Him in the early part of the last century. The revival fires kindled through his ministry, and the accounts of them in his books have been an inspiration to multitudes. To such the name and personality of Charles G. Finney looms larger than the city of Oberlin itself, its college or its churches, notable as these may be.

Two teachers were crossing the campus as we drove in, and we asked if they could tell us where to find Mr. Finney's grave? A blank expression came over their faces as they finally admitted that they did not know. The name of Finney seemed to convey no intelligence to their minds.

We then observed a caretaker cutting the grass. In answer to the same question, he said he did not know exactly, but presumed it was in the cemetery about a mile or more from town. We might ascertain definitely by inquiring at the office. (This man had been on duty there for years.) We asked the same question at the office, addressing the gentleman in charge. He hesitated, and turning to a lady employee, asked if she knew? But the query remained unanswered.

"Do you mean to say," said I, "that no one around this college of which Charles G. Finney was the renowned president, knows where his grave is located? You are the fourth person I have asked for this information, and no one seems to have ever heard of Mr. Finney. It seems to me that his name, and the great work he did, should be remembered every year by the faculty

and students. His life and printed sermons have been of inestimable help to every individual who has come in contact with them, and to the church at large. I am surprised and grieved that so little apparently, is known of him in this place, the scene of many of his most fruitful years."

"Well," replied the gentleman, "I knew he was buried in the cemetery, but could not recall the exact location." (He had been connected with the college over twenty years.) Then, in an apparent effort to atone for his lack of information in the one direction, he told us that the only remaining member of the Finney family, his daughter, now the oldest woman in Oberlin, lived near the campus.

It was a delight to call upon Miss Finney, and to find a close resemblance in this woman of ninety years, to her honored father. It was evidently a pleasure to her to speak of him, to show us a number of his photographs, and to point out the several beautiful pieces of antique furniture which had been his, and which now decorate her charming home. As she spoke of the power of God which attended her father's ministry, she said that some now tried to explain it away on the ground of hypnotism!

As we left we were saddened by the thought, "Gone and forgotten!" How quickly man is forgotten by some whose chief delight should be to remember. And how many enemies of the truth seem eager to undo the work which God has wrought through His servants! Nevertheless, He abides faithful, and will abundantly reward those who have been faithful to Him and His Word. "Their works do follow them."

Charles G. Finney will never be forgotten, no matter how long he shall have been gone, by those who love the old-time religion and the old Book!—Norman H. Camp.

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A THRILLING REVIVAL IN COSTA RICA

A movement of extraordinary interest and profound significance is going on in San Jose, the capital of that little Central American republic of Costa Rica. From the *Latin-American Evangelist*, we read:

"The evangelistic campaign in Costa Rica has exceeded all our expectations. It is not too much to use the term 'revolution' to describe the movement that began on March 8 and has been growing in power and volume through the intervening weeks. So great is the interest that the presidential election campaign has fallen absolutely flat, and the two candidates have gone into obscurity for the time being. Literally, hundreds of people have been definitely brought to the acceptance of the gospel and all its claims upon their lives. The great majority of these have no previous knowledge of the truth. They were Catholics, some of them devout and sincere, but others completely indifferent to religion.

Challenged by a Priest

"Greatly to everyone's astonishment, a militant priest issued a challenge to a public debate of doctrine. This, naturally, created enormous excitement in the city, especially when the evangelist, Senor Archilla, promptly accepted the challenge on the conditions that the debate should be held in a hall with sufficient capacity to hold a large gathering of citizens, who should act as judges. After several days reflection, the priests declared their readiness to carry on the debate,—but through the medium of the public press. Senor Archilla accepted the priest's challenge to debate questions of doctrine in the columns of the daily press, when, lo and behold, there was not a newspaper that would publish his articles for either love or money. The priests had taken good care that there should be no paper ready to print his articles.

Public Opinion Aroused

"Great was the indignation when this got through to the public. In a meeting packed to suffocation, they roared their scorn and contempt of the cowardly priests, and when Senor Archilla upbraided the servility and cowardice of the local papers, he was cheered to the echo. Mr. Archilla announced that he would take up the discussion right there in the tabernacle. 'My enemies,' said he, 'challenged me to debate, but they take good care that my voice should not be heard. We shall expose their fallacies from this platform.' Things began to take an ugly turn then. Friends came to tell of plots against the preacher's life and of attempts to be made to wreck the Institute buildings. At all this, we were inclined to smile until we saw that the police had orders to strictly guard the Institute. When the first installment of the discussion was announced, the tabernacle was crowded with twelve hundred people and the street outside packed with those that could not get in.

The City in an Uproar

"That night hell broke loose. The priests, afraid of the white light of truth, and having failed to silence the witnesses, now showed their Satanic hate openly. They sent a band of students from their own seminary and a crowd of young roughs, armed with stones and even revolvers, to excite a collision in the streets. Under a rain of stones, Mr. Archilla got back to the Institute that night, and only God's providence saved him from death, while others received the wounds that were meant for him. The whole city was in an uproar, and the authorities woke up to the fact that they were face to face with nothing short of anarchy. The following night



A Chinese layman, on the left who witnesses boldly before Anti-Christian agitators. Beside him is a Chinese policeman of the Settlement in Shanghai. Each holds in his hand a Chinese pocket Testament.

mounted police cleared the streets and formed a guard around the automobile in which we took Mr. Archilla to and from the meetings. All night long the Institute was strictly guarded, and up to the time of this writing there are police on guard day and night. The government has, in the most determined manner, upheld the constitution of the country which guarantees freedom of speech and worship.

Hearts Hungry for the Truth

"To our amazement, in spite of the danger and rioting, crowds have continued to throng the services. Night after night, hundreds of people stand through the long meeting. The interest is deep and sincere. The most spiritual messages are loudly applauded as well as the controversial topics. The heart of a deeply religious people is awake and like thirsty travelers through an arid desert they are drinking the blessed

water of life. They are finding in the proclamation of the precious gospel of our Saviour and Lord the satisfaction of a thirst which they have always felt, even without understanding it.

A Burning Message

"The messages are unlike anything we have ever heard. Senor Archilla is an orator born. His words are chaste and beautiful at all times, yet simple and within the reach of the duller minds. His illustrations are word-pictures of marvelous translucence. Especially blessed were the Easter messages. During the holidays, special meetings were held morning and afternoon in the Institute, and at night in the Central American Mission and the Methodist church. Every address was freighted with spiritual power, and the audiences were formed of people hungry to hear the gospel. Outside, in the city, Rome's mummery was parading the streets, the dead Christ was carried from church to church, and idolatry ran riot. But in these wonderful gatherings hearts were melted by Christ's dying love and lifted up to undreamed of heights of worship and exaltation, as the inner meaning of the Cross was unveiled before them and they were called to fellowship with the Lord."

GLAD TIDINGS FROM THE HILLS OF INDIA

The North East India General Mission, pioneers among the primitive tribes of Assam, have much occasion for rejoicing.

"The church in this section, now consisting of about fifteen hundred Christians, is entirely self-supporting and self-governing, the mission being still responsible for the schools, dispensaries and other branches pertaining to the whole field, in which Lakhipur is our headquarters.

"The recent conference in Lakhipur was a season of blessed fellowship with twenty of our workers from Bengal, Assam and Burma. Some traveled on foot thirty days to be present, and most of them had to take a twelve or fourteen days journey to meet the field director. He was the only white man present, and experienced great joy sitting in conference with these saints whose hearts and lives had been won by the Lord Jesus.

"Only a few years ago the fathers and grandfathers of these very men were human head-hunters, a terror to the inhabitants of surrounding plains and a source of constant trouble to the government.

"In our conference," writes Mr. Roberts, "we were discussing the question of reaching some of the unevangelized tribes, when in the middle of the discussion we turned to prayer. One man, only recently converted, prayed earnestly for definite guidance and wisdom and with tears streaming down his face said, 'Lord, I think I can hear Thee speaking to me within mine own heart this moment.' He had caught a glimpse of the purpose of God for the tribe and for himself as an instrument in the hands of God. Since this man became an evangelist he has organized a work among a new tribe, where the converts have increased about four hundred.

"The good news has come through that

Moody Bible Institute Monthly

the Lord has added to the church during the past year nine hundred converts. Thank God there is still power in the blood of the Lamb. Nearly ten thousand have been converted in sixteen years as a result of one copy of the Gospel of John sent to a heathen chief in December, 1909. Surely the Word of the living God is still powerful, even though it is being rejected by so many."

GLORIOUS VICTORY IN CHINA

We are reminded by Mr. George T. B. Davis that the sufferings of the Christians in China recall vividly the trials endured by the early church in Jerusalem. Some of the believers have been imprisoned; some have been paraded through the street; others have been beaten and fined and reviled. In some places the churches have been locked up and sealed, in others they have been dismantled, and the Bibles and hymn books taken out and burned. In some cases the churches have received a setback, but in the church the persecution has been turned into glorious victory by the faith and courage of the Christians.

Triumph of Prayer

The story of the triumph of faith at Kanchow, in the Province of Kiangsi, is a modern counterpart of the Acts of the Apostles. As this city of two hundred thousand inhabitants lay in the line of advance of the Cantonese army, and was visited by the notorious Communist, Borodin, and his immediate followers, the following account has particular interest. To quote from Mr. Davis:

"At Kanchow, there has been bitter anti-Christian agitation and persecution. They meet it with prayer and courtesy, and keep all their services going. Once or twice the soldiers took possession of their chapel, but they preached to them and gave them so much gospel that the soldiers left the church alone. On one occasion the Christians knew they were going to be attacked and had a special prayer meeting beforehand. A body of students gathered a rabble of several hundred roughs, who armed with sticks and stones came around to destroy the entire mission compound. The gates were all opened, and the evangelist, Mr. Tan, went out and talked to them for some twenty minutes, after which they all dispersed and went to their own homes.

Borodin Appears on the Scene

"On another occasion, after a visit from the Russian comrade Borodin, about two thousand roughs came around to destroy Christianity. They went to one mission church, and finding it barred up, they broke down the door and smashed the furnishings. Then they went to the China Inland Mission chapel, where the gates were again wide open and all the Christians were inside praying. When the mob reached the gate, they had a row among themselves, and again they dispersed and went to their own homes.

"Still more recently some companies of southern soldiers insisted upon occupying the premises of the boys' school. The missionary in charge, Mr. Jamieson, protested, but they took possession. The Christians began to pray for them, and to do personal work among them, with the result that all of the officers have pro-

fessed conversion, and also a number of the men.

A Challenge to God

"Recently two military officers, accompanied by some rough soldiers, came to Mr. Jamieson and demanded the use of the church building. Mr. Jamieson demurred saying it was needed for the services, but the officers insisted they must have it. At length Mr. Jamieson said, 'This building is not mine.' They asked, 'Whose is it?' He replied, 'It is God's.' Then they said, 'We are prepared to challenge God, and you can report it to Him.' Mr. Jamieson at once said, 'All right, I will do it now. Let us pray.' He closed his eyes and offered prayer in their presence. When he opened his eyes he found them in an awed condition. They ordered away the rough soldiers that were with them and politely bowed and went away. The following day these same officers came to the morning service at the church and remained throughout the meeting. At the close of the service they came forward and in a friendly way apologized for not having been at the prayer meeting preceding the morning service!

"More recently, another attempt was made to occupy the church building. Over a hundred soldiers came to take over both the dwelling house and the chapel. They quailed, however, in fear before the demonstration of the Spirit of God and left the church in dread. Later they notified Mr. Jamieson that they had found other quarters.

The Secret of Spiritual Victory

"The real secret of the spiritual revival at Kanchow is to be found in the early morning prayer meetings that began over a year ago. During the summer season the Christians meet for prayer as early as 4:30 in the morning, and somewhat later in the winter. Neither heat nor rain nor storm prevent the people from attending this gathering for intercession. These prayer meetings started a revival. Small soul-winning bands were organized. They met together for prayer and then went out two by two to do personal work on the streets, in the homes and in the surrounding villages. They visited rich and poor alike. They had experiences of healing and even of casting out demons. According to the latest reports, some two thousand people had professed conversion."

Revelation 3:15—"What we want is to be red hot all the time. Do not wait until some one hunts you up. People talk about striking while the iron is hot. I believe it was Cromwell who said that he would rather strike the iron and make it hot. So let us keep at our post, and we will soon grow warm in the Lord's work."—D. L. Moody.

Exodus 32:26—"When I was in England in 1867, a friend happened to introduce me to a man from Dublin. Alluding to me, the latter said, 'Is this young man all O. O.?' Said the London man, 'What do you mean by O. O.?' Replied the Dublin man, 'Is he Out-and-Out for Christ?' I tell you it burned down into my soul. It means a good deal to 'be O. O. for Christ.'"—D. L. Moody.

THE INDIGENOUS CHURCH*

Mr. Sydney J. W. Clark, in a pamphlet bearing the above title, says: "Until the twos and threes possessing the principle of the new life, have emerged from heathendom, we cannot have a church. . . . The work of evangelization is completed, insofar as these are concerned, only when they come into this great possession. Up to this point, it would be as futile to plant a church, so called, as to plant a dead stick. *But no limits need be set to the potentialities of life.* Life cannot be purchased, it is a gift. . . . It came to the missionary himself as a gift; as a gift he must pass it on to the heathen, he evangelizes, and these, in turn, must propagate what they have received. But it cannot be propagated by those who do not possess it. They may have education, wisdom, wealth and every other gift, but, lacking life, they cannot propagate life—only living things have propagating power. . . .

To teach the infant church to go direct to the source of power and life is the short cut in the preparation of the people to do without the missionary, and so to establish an indigenous Church."

The above extract so exactly describes the work of the North East India General Mission that no other appeal is necessary for prayer and interest.

The North East India General Mission, Inc.

Field Director - Watkin R. Roberts
Home Director - John C. Williams

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

THE WORLD'S BEST SELLER

Circulation of the Bible during 1926 was 9,917,361 volumes, an increase of more than 600,000 volumes in one year. Circulation reports presented at the annual meeting of the American Bible Society show that during the 111 years of the history of the society 184,028,860 volumes had been circulated.—*Chicago Evening Post*.

BRYAN MEMORIAL UNIVERSITY APPROVED

Endorsement of the plans and methods of the Bryan Memorial University Association with regard to establishment of the Bryan Memorial University at Dayton, Tenn., is contained in a resolution adopted by the recent convention of the World's Christian Fundamentals Association at Atlanta, Ga.

SUNDAY-SCHOOL DEMONSTRATION IN INDIA

A Sunday-school demonstration was recently held in South India, in front of the girls' high school, in the Worur mission compound. Christian and Hindu children, about 1,200 in number, from eight Sunday-schools, were present excluding the teachers, parents and visitors, who were about 300. Happy youngsters in charge of their Sunday-school teachers came from all parts of this big city, and enjoyed to the full the varied and interesting program. The whole celebration was marked by order, liveliness and interest. The site where the meeting was held was splendid. It was a real Sunday-school demonstration and the meeting proved worthy of the name.—*Worur (S. India) Daily Express*.

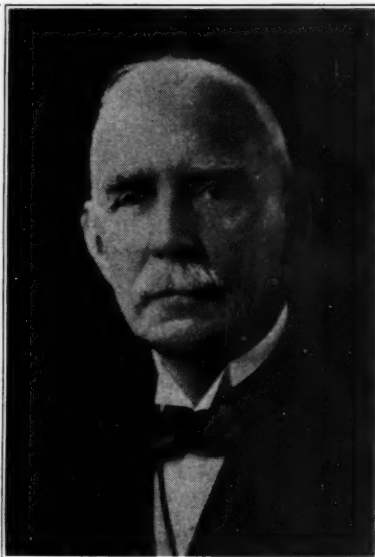
MARRIES 11,582 COUPLES WITHOUT A DIVORCE

Unique records are made by pastors of churches in various ways. Two remarkable records have been made by Rev. Vincent Pisek, of the Jan Hus Bohemian Presbyterian Church, of New York City. He has just completed fifty years as pastor of that church. He served the church six years as lay assistant before he became its pastor. His has been a busy and a fruitful ministry. He has gained the love of the people of his church and of their descendants to such an extent that he has made a record in marriages that probably has never been equalled. He has married during the fifty years of his pastorate 11,582 couples, or an average of 225 a year. It is said that many of the children of the church who have gone away to other parts of the country return to be married by him. None of these couples are said to have ever been divorced.—*Presbyterian South*.

PASSING OF FATHER ENDEAVOR CLARK

Rev. Francis E. Clark, D.D., LL.D., founder of Christian Endeavor died May 26, at his home in Newton, Mass., at the age of seventy-five years.

While pastor of Williston Congregational Church, Portland, Me., in February, 1881, Dr. Clark organized the first Christian Endeavor society with about fifty members. News of this society and its aims spread abroad, and other pastors tried the same methods. Thus the Christian Endeavor movement was born. In a few



years hundreds of societies were formed, not only in America, but in China, Great Britain, India, and other lands. Today Christian Endeavor societies are found in about eighty different denominations and in every country in the globe. There are about 80,000 societies with approximately 4,000,000 members.

With the passing of Dr. Clark, the world loses one of her great religious leaders, a man of rare spirit and piety, of kindly courtesy and tact. His friends are found in all ranks of life and in all lands. He had no enemies. Everywhere he is recognized as one of the vital figures in the religious life of the world.

For several years the active leadership of the Christian Endeavor movement has been under the direction of Rev. Daniel A. Poling, of New York City. Dr. Poling was elected president of the International Society, in July, 1925.

THE BIBLE OUR NATIONAL BOOK

The reason there is such a defiance of law today and that our twentieth century life is so rapidly becoming a replica of

ancient Rome's social life, is that nearly seventy-five per cent of middle-aged persons have thrown the Bible to the scrap heap. Youth is following in the parents' footsteps. In many so-called smart sets the Bible is mentioned only to ridicule it. Yet the Bible is the foundation stone of our civilization. To the influence of this book we are indebted for the progress made in our English-speaking civilization, and to this book we must look as our guide in the future if we are to endure as a righteous nation.—Rev. Albert E. Ribourg, in the *Boston Transcript*.

BLAMES STUDENT SUICIDE WAVE ON EVOLUTION

The teaching of evolution in universities was listed as one of the basic reasons for student suicides by Dr. J. H. Renner, of Palatine, Ill., speaking before the seventy-second annual meeting of the Illinois Homeopathic Medical Association on "The Science of Homeopathy."

"Evolution is not based on a single existing law," Dr. Renner said. "Nothing but nebula to start with and in nebula you finish."

"Is there any moral value in its knowledge to justify its teaching? No, on the contrary that is no doubt one of the basic reasons for our students' suicides. And why not if such is the philosophy of life?"

"Isn't it much wiser to take an overdose of sleeping powder than to wait for the certain sufferings of ravaging disease, old age and cancer?"

"But to the disgust of many such a degrading subject is taught as a science," Dr. Renner said.

"It is an insult to intelligent humanity to even be asked to consider evolution. Such numbskull philosophy!"—*Chicago Tribune*.

STUDENTS CHRISTIAN ASSOCIATION SUPPLANTS Y. M. C. A.

The Hampden-Sidney (College) organization, which has been known to the student body as the Young Men's Christian Association, met in session Wednesday, (April 27), and passed the following resolutions:

WHEREAS, We, the Hampden-Sidney local organization of the Y. M. C. A., cherish the evangelical faith in the Bible as the infallible Word of God, and accept the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Jesus Christ, His deity as well as His human nature, the sinner's utter inability to save himself, the substitutionary atonement of Jesus, His bodily resurrection, and His second coming; and

WHEREAS, This viewpoint conflicts with that of at least some of the speakers and with literature sponsored by the National, Regional, and State Y. M. C. A.: therefore

BE IT RESOLVED, That we as a local of the Y. M. C. A., hereby withdraw from that organization; and therefore

BE IT FURTHER RESOLVED, That we institute a local and independent organization to be known as the Students Christian Association of Hampden-Sidney, incorporating the Christian principles set forth in the first section above.—*Hampden-Sidney Tiger*.

Moody Bible Institute Monthly

BILLIONS FOR AMERICAN MIS-BEHAVIOR

L. F. Barrow, an eminent business executive, estimated that the annual cost of sin in the United States—what it costs the American people in hard cash to do as their appetites and desires may guide them—was conservatively estimated at \$13,568,588,743 a year. H. L. Mencken, the critical American editor, in commenting upon this computation, said:

"Barrow's figures cover only half the ground. For instance, he has said nothing about cigaret-making. If anything has been well established by moral scientists, it is that cigaret smoking is an immense and crying evil—responsible for at least one-half of all current debauchery among the young—a part in the etiology of practically every form of crime—a drug that destroys the mind and palsies the frame. Mr. Barrow has said nothing about tobacco chewing, joy riding, or use of cosmetics. For rouges, lipsticks and hair-dyes, American white women spend \$73,000,000 annually and colored women throw in \$15,000,000 more to get their hair straightened out.

"One professor at Yale estimated that if cigaret smoking could be cut out at that university, it would save Yale \$1,500,000 a year, and Yale is but one of 37,432 schools in this country.

"Joy riding, with its roll of 77,000 killed and 432,500 mutilated every year, has been omitted from the scroll of accounts.

"Sin costs the people of the United States, not \$13,000,000,000 a year, but \$40,000,000,000."

Such an arraignment from an admitted agnostic should rest heavy upon the heart and conscience of every Christian.—*The Lookout*.

THE FLOOD SITUATION

Dr. Worth M. Tippy, secretary of the Federal Council's Commission on the Church and Social Service, has been studying conditions in the flood areas of the Mississippi valley. He says:

"The Negroes are the greatest sufferers. I saw them—husbands, wives, children and aged people—huddled together. Practically all have lost hogs and poultry, their standby for meat and eggs. They have practically nothing left, and since this year's crop is being ruined, they have little prospect for the year.

"Hundreds of towns and small cities have no water, or only contaminated water. All food for man and beast must be shipped in. A vast area is in financial straits as the waters subside. A plague of insects will doubtless follow, and scourges of malaria and dysentery, and, unless immunization can succeed, smallpox and typhoid.

"Aid in great amounts must come from outside the inundated area, in addition to what the seven states affected by the flood can do, are doing heroically and will do to their limit. The things of immediate and overwhelming importance are rescue, food, shelter, medicine, nurses, sanitation and immunization against pestilence while the waters are subsiding. Then there will be a demand for vast sanitation projects, restoration of buildings, return of people

to their homes, care of the sick and injured. The whole immense problem of rehabilitation will have to be faced, and this is doubly difficult because the population is rural, and scattered over plantations in some of the most inaccessible parts of the United States."—*Federal Council Bulletin*.

"WHAT IS THE MATTER WITH THE WORLD?"

In answer to this question the eminent scientist, Alfred Russel Wallace, said, on his ninety-second birthday, "Our science has outstripped our moral development. We have become possessed of greater forces than we are morally fit to use. We have not sufficient self-control or goodwill to use these gigantic physical energies for the wellbeing of mankind, and are daily turning them into weapons of destruction."

The five greatest living historians of Great Britain were recently asked, "Will our civilization survive the present crisis?" They all answered in almost the same terms. They expressed their conviction of the grave condition throughout the civilized world, and pointed out as the supreme peril that the mastery of the forces of nature had placed in the hands of men power which we are not morally fit to exercise, and all declared that unless the development of the moral sense caught up with the development of machinery, humanity would destroy itself.

Is not this the message the pulpit has been proclaiming for years? Uncontrolled by spiritual forces, our vast industrialism will make materialism supreme, magnifying the seen and the temporal at the expense of the unseen and eternal. But if the spiritual dominates this machinery it will become the chariot in which we will dive into the millennium before the century has closed. If the spiritual forces of the gospel keep pace with the material advance, it is impossible to foretell to what social advancement the future leads. The most enthusiastic seer can but dimly foresee that glory. But if our advanced civilization is not controlled by moral forces there will come out of this accumulation of material good, luxury, sensuality, and social dissension—the bearers of national decay and dissolution.—*United Presbyterian*.

THREE KINDS OF GIVERS

"Some witty person once said: 'There are three kinds of givers—the flint, the sponge, and the honeycomb.'

"To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

"To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

"But the honeycomb just overflows with its own sweetness.

"Some people are hard and stingy. They give nothing away if they can help it. Others are good natured. They yield to pressure, and the more they are pressed, the more they will give.

"Many delight in giving, without being asked at all. Of these the Bible says, 'The Lord loveth a cheerful giver.'—*The Missionary Worker*.

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The price of the Scroll is 50 cents, and *The Chosen People* is 50c a year. Mr. Cohn's autobiography is 30c. Send us \$1 and we will mail you ALL and enter your name for a year's subscription for *The Chosen People*; if not satisfied we'll return your money without a question.

And may we remind you also of the continuous needs of our Missionary work? The American Board of Missions to the Jews merits your every confidence and support. Our ultimate field lies among the more than 3,500,000 Jews of America of whom 2,000,000 are in New York City alone. Your help is always needed and appreciated. *The Chosen People* is of course sent to all contributors.

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BRITAIN OPPOSED TO SUNDAY MOVIES

The *Manchester Evening News* took a referendum on the question of Sunday games and the opening of the moving picture theaters on Sunday. Unlike most referendums of this kind, a huge vote was cast, resulting in an overwhelming majority expressing itself against both proposals. The aggregate vote cast numbered 471,393. The majority against Sunday games amounted to 160,454, and that against Sunday movies 175,565. There will be general gratification among Christians both in the Old Land and here at the splendid result this ballot has shown. Great Britain is humanly speaking the one strong tower against all the forces of materialism in the world today. To break down the sanctity of the Lord's day, and to rob the people of the moral and religious strength that comes from the preservation of the Christian Sunday would be a distinct triumph for the anti-Christian forces leagued against the nation today. While this ballot may have no official sanction it may be taken as indicative of public opinion throughout the British Isles, and shows that the vast majority of the people are determined to preserve this heritage of the Sabbath that has been so dearly won.—*Toronto Globe*.

THE AMERICAN RUSH TO EUROPE

The annual tourist rush abroad this summer, particularly to Europe, is so unprecedented that the expenditures of traveling Americans must be listed with merchandise statistics of various kinds in determining the status of trade balances. Instead of merely a summer diversion, the tourist movement has attained a prominence which exerts a decided effect on financial circles and goes far to offset unfavorable balances, particularly in France and Italy. It is even estimated that this year the total to be spent abroad will approach the annual sum of foreign securities sold in the American market. "Selling" Europe to the American tourist is thus one of the principal industries of the continent.

Foreign travel this year is expected to break all the records which have risen steadily since the war, bank estimates naming \$750,000,000 as the probable sum which Americans will leave abroad during the present season. Statistics show that the average tourist spends about \$1,200 on his summer vacation trip, and on this basis the 500,000 visitors to Europe would leave \$600,000,000. An additional \$100,000,000 probably will be spent in South American travel and trips to the far east. These figures are not exaggerated, since France alone derived \$226,000,000 two years ago from 220,000 American visitors. It is expected that the total will be far higher this year because of the American Legion convention. Uncertain conditions in China are likely to divert to Europe some of the traffic to the Orient.—*Chicago Evening Post*.

WHAT AUTOMOBILE OPERATION COSTS

The cost of operating an automobile is

10.27 cents per mile according to Iowa State College. Eleven automobiles, ranging in price from \$400 to \$1,800, were used in determining the costs, the average being:

Gasoline 1.61 cents; oil .31 cents; tires .98 cents; service 1.24 cents; depreciation 3.16 cents; interest 1.24 cents; insurance .31 cents; garage .83 cents, and license .59 cents.—*News Bulletin*.



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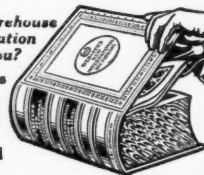
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WHEN "FLOWING TOO FREELY"

"When this pen flows too freely," run the instructions given with a fountain pen, "it is a sign that it is nearly empty, and should be filled." The caution would seem to apply also to human beings. *Gossip, slander, idle chatter, all testify to the emptiness of the mind, and are a damaging sign.*—Forward.

* * *

PLEASING HIS TEACHER

"A young composer whose music was being performed seemed utterly indifferent to the applause. His eye was fixed on one man in the audience, watching every expression that played on his features. It was his teacher. The young man cared more for the slightest mark of favor on his teacher's face than for all the applause of the great company. *So, in all our life, we should watch the face of Christ, caring only that He should be pleased.* It matters far more what He thinks of our performance than what all the world thinks."—J. R. Miller.

* * *

SENSING THE ENEMY

I read the most suggestive thing the other day. A great menagerie had been sold. There was a good deal of straw that had been at one time or other used as a temporary bedding for the wild beasts. That straw was bought by a man that owned a livery stable. When he put the straw on which a lion had couched into the stalls, the horses, though they had never seen a lion in their lives, were uneasy and restless, and would not go into their stalls. It was an instinctive dread of the enemy. *So if we are wholly given over to do right and only right, we shall have a God-given instinct which will warn us of the presence of evil.*—Quoted by Sunday-School Times.

* * *

WHERE HEAVEN IS

"Pastor," a member once said to his minister, "that was a good sermon you preached on heaven yesterday; but you did not tell us where heaven is." "Ah," said the minister, "I am glad of the chance to tell you now. Yonder, on that hill-top, a member of our church lies in bed ill in fever, and her two children lie ill in the other bed: there is not a bit of coal, nor a stick of wood, nor flour, nor sugar, nor bread in the house. If you will buy five shillings worth of these, and say to her, 'Sister I have brought these in our Saviour's name,' and then, with your Bible in your hand, will kneel down and pray,—if you do not find heaven before you are through, I will pay the bill." Next day the brother said, "Pastor, I have seen heaven, and I have been fifteen minutes in it."—The Dawn.

July, 1927

WHEN THE CRITICS ARE THROUGH

When I was in China I was told of a missionary who remarked at the close of a discussion on the Bible, that when the battle is over and all the smoke of battle cleared away, if the books of the Bible could speak they would say to us what Paul said to the jailer: "Do thyself no harm: for we are all here."—W. H. Griffith Thomas.

* * *

DOUBT, OR CONFIDENCE?

In the early days of emigration to the West a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge, and he had to cross. It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he had to reach the other shore. At length, with many fears, and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went! *Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word.* "Have faith in God."—Heidelberg Teacher.

* * *

QUESTIONABLE AMUSEMENTS

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful place of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him wearing white garments afterward.—Bulletin of Downey (Calif.) Presbyterian Church.

NO SINKING IF ON THE ROCK OF AGES

A Welsh lady, when she lay dying, was visited by her minister. He said to her, "Sister, are you sinking?" She answered him not a word, but looked at him with an incredulous eye. He repeated the question, "Sister, are you sinking?" She looked at him again as if she could not believe he would ask such a question. At last, rising a little in her bed, she said, "Sinking! Sinking! Did you ever know a sinner to sink through a rock? If I had been standing on the sand, I might sink; but, thank God, I am on the Rock of Ages, and there is no sinking there."—C. H. Spurgeon.

* * *

IN THE PHYSICIAN'S PLACE

The room was deathly still. In the intense silence nothing could be heard except the hurried ticking of the little brass clock upon the mantel and the labored breathing of the patient. The physician sat by the bedside with his watch in one hand and the fingers of the other lightly pressing the wrist of the sick man.

Presently the doctor rose, and slipping his watch into his pocket turned to the frail little woman sitting at the foot of the bed. "There's nothing more to do, my friend," he said with a faint tremor in his voice. "It's just a question of time now, of hours, maybe only minutes." He paused and then continued softly, "I know I can say this to you, Mrs. Foreman, because I know who is going to come and sit by you when I go out of this home. You can't realize how much easier it makes it for the physician to say these words when he knows his patients have the faith.

"Yes," he went on meditatively, "it means more to us than most folks think. Do you know, Mrs. Foreman, few doctors are unbelievers? Why? Well, they see so much. We know our so-called cures are only temporary at best. We only delay the coming of death; we don't destroy it. There comes a time when we have to give up. We can do no more. And when that hour comes we know there is only one thing in the world that can help our patient; it's what we call Christianity—faith in God, if you please. There has been only one physician in the history of the world who said, 'I will never leave thee nor forsake thee.' You know who that was.

"I'm an old man, and I've seen a lot," he continued as he reached for his hat and medicine case. "Folks can ask me a hundred questions about Christianity that I can't answer. But I do know this: it bridges the gulf. I don't have to be able to analyze the water I drink, tell who dug the well or when it was dug, in order to quench my thirst. If it satisfies and meets my needs, that's enough for me. So when I go out and Christianity comes in and sits by the bed, and says, 'Lean upon me,' and I see my patient close his eyes with a smile and go to sleep like a trusting child on its mother's breast—well, it's pretty hard to convince me there's nothing in religion. I know there is."—Youth's Companion.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

PUBLIC PRAYER

M. G. P., Arkansas City, Kan.

Question: Have we a record of Christ offering public prayer?

Answer: Not in the sense of leading a congregation in prayer, as you suggest.

THE BAPTISM OF THE SPIRIT

S. J. L., Rutherfordton, N. C.

Question: I am a Baptist. Why is it that we hear so little about the baptism of the Holy Spirit today, and about the gifts and ministers of the Spirit?

Answer: We presume the explanation is that ministers are so poorly informed as to the prominence given to the office and work of the Holy Spirit in the New Testament, and have so little experience of His power in their lives.

CONCERNING WOMEN

O. J. H., Ambrose, N. Dak.

Questions: (1) Does 1 Timothy 2:12 forbid women to hold pastorates? (2) When a woman preaches ought she not to be veiled (1 Cor. 11:5-10)?

Answers: (1) Since this injunction covers the basic relationship of woman to man it would seem to exclude women from the pastorate. (2) Since covering for a woman's head was more or less according to custom, the doing away of an artificial covering would not be a transgression of a fundamental law.

UNITARIANISM AND MODERNISM

E. S., Wichita, Kan.

Questions: (1) Will you distinguish between Unitarianism and Modernism? (2) Is it not true that every human organization is fundamentalist in principle and in practice? (3) Is it not only within the churches that we find any disposition to criticize and condemn an adherence to established principles or doctrine?

Answers: (1) Unitarianism denies the essential deity of Christ and regards Him as merely the best man who ever has lived, our highest pattern or example of how to live. The modernist may be a Unitarian, but not necessarily. He is a radical, instead of a conservative. But usually he questions or denies the divine inspiration and authority of the Bible and questions some or all of the fundamental doctrines of Christianity. (2) We think not. For example, is Unitarianism fundamental? Is Tammany Hall? Is Soviet Russia? Many human organizations are fundamentally wrong. (3) Again we must disagree. The church has many severe critics within her fold, but never has she escaped condemnation from without.

THE TRUE SEED

J. R. C., Baltimore, Md.

Question: Is not Christ the only "Seed of the woman"?

Answer: In the first part of Genesis 3:15 "the seed of the woman" may properly include all mankind, while the latter part is generally conceded to apply to Christ and His miraculous birth. In Galatians 3:16 Christ is declared to be the distinctive "Seed of Abraham," yet according to verse 29 all who are in Christ are Abraham's seed. That is, by natural generation, the entire race may be considered "the seed of the woman," while only they who are Christ's through faith are the true "seed of Abraham."

"TOUCH ME NOT"

P. J. O., Indianola, Ia.

Question: What is the meaning of John 20:17?

Answer: The Greek word of "touch" means "clinging to." It is a present tense here, as though Mary would retain her Lord, or to make doubly sure of His reality. Christ did not manifest Himself to Mary in the form which He is to have when He returns to abide permanently. First He must ascend to the Father, after which the Holy Spirit would come. His coming would help to make Christ's presence intensely real. Thus, temporarily, it was "expedient" for Christ to return to the Father.

THE MISSING ONES

J. G. B., Holmen, Wis.

Questions: (1) Does the rapture precede the tribulation? (2) Who are the "ten thousands of his saints" mentioned in Jude 14, 15?

Answers: (1) All interpreters do not agree upon this matter. Some well accredited Bible students believe that the rapture will follow. Others hold that Christ may come for His Church at any time (1 Thess. 4:16-18). It is difficult to see how we can obey the injunction to be always watching and waiting for Christ's return, if the great tribulation is to precede. Moreover, Christ exhorted His disciples to be watchful at every season in order that we might not be taken unawares and might also escape that period of universal trial (Luke 21:34, 36). If so living, we shall escape the wrath to come (1 Thess 1:10). If the Lord is to come "with all his saints" (1 Thess. 3:13) it would seem reasonable to suppose they had already been taken to be with Him. (See also 2 Cor. 4:14; 1 Thess. 5:9). (2) The "saints" mentioned by Jude probably are angels who are to have a prominent part in connection with the judgments which close this present age (Matt. 25:31; 13:41; Dan. 7:10).

SHEEP AND GOATS

W. A., Valley City, N. Dak.

Questions: (1) Since there will be no converted nations when Jesus returns, how can Jesus call some nations righteous and other nations wicked, some of which enter eternal punishment and some eternal life (Matt 25:31-46)? (2) Does the return of Christ, as described in Luke 19:15-27, refer to the rapture of the Church or to Christ's return at the close of the great tribulation? (3) Is the scene of judgment described in Matthew 22:11-14 the same as that in 1 Cor. 3:13-15? (4) When did God first reveal the Sabbath to the Jews?

Answers: (1) Evidently some nations, as such, will be destroyed and some rewarded when Christ returns, the basis of judgment being their works. Some interpreters would limit the good works to the considerate treatment of the Jewish nation, or Christ's "brethren" according to the flesh. But nations, as such, have no existence in the next life, hence with only responsible individual citizens can punishments or rewards continue into eternity. (2) Since the reference is to the manifestation of the kingdom (v. 11) and the rewards are wholly material, the time evidently is when Christ returns to the earth to establish His kingdom. (3) Not the same, in our judgment. In the latter passage the basis of reward is Christian character and service, while in the former the man without the proper wedding garment was judged because he either neglected to wear or had despised the necessary covering. (4) Since the commandment concerning the Sabbath is introduced with the word "remember," we may infer that the Jews had a knowledge of the creation Sabbath (Gen. 2:3) and probably had indifferently observed it.

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COVERING OR CONFESSING IT

J. H. R., Wilkes-Barre, Pa.

Question: A young girl was clandestinely married, endeavored to keep the fact a secret, and denied it when so charged. In a recent evangelistic campaign both she and her husband were converted. The question they now are facing is whether they shall announce this secret marriage, or continue to hide it and have a second wedding.

Answer: This is a personal problem and we would not pretend to decide it; but it would seem to us best, now they have become Christians, to make public their marriage and confess the sin of denying it. Under the circumstances a second wedding seems hardly in keeping.

THE AVENGING GOD

R. E. B., Whipple, Ariz.

Question: Regarding the command to burn to death the man and the women mentioned in Leviticus 20:14, can we imagine Jesus ordering anyone to be so burned?

Answer: It is very easy to form a one-sided conception of Jesus by reading only the Gospels. We should remember that Jesus is the Jehovah of the Old Testament, the One who gave the command in Leviticus. Jesus was gentle, meek and loving, and was led as a lamb to the slaughter, but have you never read of "the wrath of the Lamb" (Rev. 6:16)? When the Lord Jesus is revealed from heaven it will be "in flaming fire" to render vengeance (2 Thess 1:7, 8).

LOSING ONE'S SALVATION

A. C., Detroit, Mich.

Question: How do you harmonize the doctrine of the eternal security of believers with Hebrews 3:14 and Ephesians 4:30, remembering that we are free moral agents?

Answer: The "holding fast of our confidence firm unto the end" is one of the proofs that we have become partakers of Christ. If one does not do so, then he never was born of the Spirit, as in the case of Judas. We who have believed are indeed sealed by the Holy Spirit unto the day of redemption. This was an act of God and nobody can undo it (Rom. 8:33-39). We are indeed free moral agents, and if we are also God's redeemed children, we shall have no desire to depart from God.

A TRYING TIME

A. B., Clinton, Ky.

Question: I am passing through a trying time. Spent sixty days in a hospital this winter. Several weeks ago the presiding elder denounced premillennialists and those who accept the entire Bible as inspired. Our pastor is a modernist. Have a Sunday-school class of young ladies, several of whom are modernists, and when I return home from teaching I am torn mentally and physically for days.

Answer: Your problem is indeed a trying one. If you were physically stronger, it might not be so difficult. But so

long as the Lord keeps the door open for you to teach you ought to continue, providing you are physically fit. He will give you grace, and glory eventually. Do all in your power to strengthen the ties between yourself and your class, to gain their sympathy and co-operation.

REV. WILLIAM P. WHITE, D.D.

Dr. White was born of Scotch-Irish parents in the LeClaire, Ia., congregation, April 18, 1865. He united with the church when eight years of age. He graduated from Monmouth College in the class of 1887. He graduated from Xenia Theological Seminary. He has served as pastor in three United Presbyterian churches: Little York, Ill., Indianola, Ia., and Albany, Ore. He was pastor of the Albany congregation for almost twenty years; was superintendent of missions of Oregon Presbytery for nineteen years; was elected twice to the moderatorship of the Synod of the Columbia; taught large Bible classes in many towns and cities of western Oregon and Washington; has spoken many times on the programs of the state conventions of the Christian Endeavor of the three coast states. He resigned from the pastorate of the Albany congregation seven years ago to accept a position in the Extension Department of the Moody Bible Institute, leaving the Albany congregation one of the largest, most liberal and evangelistic congregations on the Pacific coast.

During the years of Dr. White's connection with Moody Bible Institute, he has been teaching the Bible to large audiences in the United States and Canada, having held conferences in over four hundred cities.

He is the author of *Thinking Through the Bible*, and a number of booklets, among these a pamphlet on, *Is McPhersonism of the Lord?* Forty thousand copies of his McPherson pamphlets have been sold. He was one of the first ministers on the Pacific coast to warn the people against this unscriptural and immoral movement.

Dr. White is a loyal United Presbyterian, and holds many of his conferences in United Presbyterian churches, where he receives a most enthusiastic welcome.—*The United Presbyterian*.

PSYCHOLOGY OF BEHAVIORISM IS NONSENSE

"If a man misses his mark in life, you can be sure it is his own fault. This in spite of the so-called behavioristic psychology of which we have been hearing so much of late, telling us that we are absolutely fixed by what our inheritance and environment have made us, and that if we know perfectly what a man's environment and inheritance were we could get the mental reaction and how he would respond to any given stimulus.

"This kind of a theory is nonsense. The psychologists are beginning to acknowledge it as nonsense. Men do not act that way. Man is responsible if he fails to come up to the mark, if he walks in the night and stumbles, rather than in the light.

"Man is a free agent; in theological terminology, he has a free will. He may come to the light so that he may shine forth with it, or he may refuse to come. He may come for a while and then turn away. But if he fails to come, or having come turns away, he has missed the high mark of his calling.

"Sin is missing the mark. There are certain overt acts which men generally agree to be sins, such as murder, adultery, stealing, lying. Then we seem to catalog sins by degrees and some we condone, such as divorce, cheating in business, the diplomatic lie, gossip tale-bearing and scandal.

"You cannot classify sin that way. Our Lord never once, of which we have any record, condemned an overt act of commission, but He condemns the sins which we today are inclined to ignore, those of omission.

"Anything unworthy of a man and his best, anything we cannot think of as possible for our Lord during His earthly life, is missing our mark, is sin, is refusing to come to the light, is walking in darkness and stumbling."—Bishop Ivins in Chicago Lenten Address.

Acts 20:35—"What makes the Dead Sea dead? Because it is all the time receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out."—D. L. Moody.

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July 10

Samuel's Farewell

1 Samuel 12

Golden Text:—Thy loving kindness is before mine eyes and I have walked in thy truth.—Psalms 26:3.

Samuel means "asked of God." God gave him in answer to his mother's prayer. She promised to give him back to God. In his early childhood, his mother cared for and taught him. There is no teacher or nurse like the mother of the child. At an early age, she handed him over to the care of Eli to minister unto the Lord in the Tabernacle. While ministering unto the Lord in the Tabernacle God called him. He responded to this call and spent a long life in useful service to God and his nation as judge and prophet. Our lesson today is his farewell address.

After Saul was made king, he gracefully retired and turned over the authority to the newly chosen ruler.

I. Samuel's Challenge to the People (vv. 1-5).

1. Reminder of the Way the King Had Been Given (v. 1).

He showed that they were directly responsible for the change in government. Though keenly feeling the reflection upon himself, and their ingratitude to God in their demand for a king, he had not resisted their wish. He reminded them that they now had what they wanted. "Behold, a king walketh before you."

2. Review of His Own Administration (vv. 2, 3).

(1) Walk from childhood (v. 2). Samuel's was a remarkable life; from childhood to old age he had lived an upright and pure life. How satisfying to look back even to childhood days without regrets.

(2) Career as judge and ruler (v. 3). He boldly challenged them to show where and how he had even in the smallest matters defrauded or oppressed anyone. He courted the most searching investigation of his life, even calling upon the Lord Himself to bear witness.

3. The Vote of Confidence by the People (vv. 4, 5).

It was Samuel's right as he laid down the reins of government to have his record vindicated and to have his integrity established beyond a doubt, so that no evil minded man could ever be able to cast reproach upon him. There are altogether too few public men who would dare issue such a challenge as to a clean record in public and private life.

II. Samuel Reviews God's Dealing from the Time of Moses (vv. 6-15).

He reasoned with them concerning the good hand of the Lord upon them from

the time of Moses. Though they with ingratitude turned from the Lord and demanded a king like the other nations, He had acceded to their request and set a king over them.

1. National Prosperity Conditioned by Obedience (v. 14).

Though they had displeased God in choosing a king, if they would fear the Lord and render obedience, national prosperity would still be given. The nation which will not walk in God's way cannot expect God's blessing. Would that the nations today could see that obedience to God is the only way to prosperity! Nations should find out God's will and then bring themselves into harmony therewith. God's law must be obeyed by the rulers as well as the subjects.

2. Disobedience to God Meant the Nation's Ruin (v. 15).

It is folly to ask God's blessing upon a nation while it is living in rebellion against Him. True statesmanship is to find out God's will concerning the nation and so direct that in all its laws and customs there may be harmony with that will. The nations that have forgotten God have perished and are forgotten. May our own nation take this to heart!

III. Samuel's Own Vindication (vv. 16-19).

This was such a critical hour in the history of the nation that Samuel sought to indelibly impress its meaning on their hearts. This he did by means of the thunder and rain out of season. Harvest time was not the season for thunder and rain, so when it came at the call of Samuel the people were affrighted. They saw it as an example of God's mighty power which, if directed against them, would destroy them in an instant.

IV. Samuel's Gracious Response (vv. 20-25).

1. "Fear not—serve the Lord with all your heart" (vv. 20-22).

Samuel did not minimize their sin, but assured them that if they would serve the Lord wholeheartedly He would not forsake them. The ground of their hope was in the faithfulness of God in keeping His covenant. "For his name's sake" shows that God's honor is at stake.

2. "God forbid that I should sin against the Lord in ceasing to pray for you" (v. 23).

Though the people had rejected Samuel, yet he had such magnanimity of soul that he had not allowed their ingratitude to prevent his intercession for them. Such failure on his part he regarded as sin. He assured them that in spite of their sin their one concern should be to fear the Lord and serve Him wholeheartedly.

July 17

Samuel Anoints David

1 Samuel 16:1-13

Golden Text:—Let no man despise thy youth, but be thou an example of the believers in the word, in conversation, in charity, in spirit, in faith, in purity.—1 Timothy 4:12.

I. Samuel Mourns for Saul (v. 1).

1. Why He Mourned.

The death of Saul was no doubt a personal loss to Samuel, for Saul was a commanding and lovable personality. Then, too, the ruin of so promising a career would deeply affect Samuel. Finally the humiliation to God and God's people grieved his heart.

2. Excessive Mourning Rebuked.

The fact that God had rejected Saul should have lifted Samuel out of his grief. Excessive grief over that which God does is a reflection upon Him and should be rebuked. In all God's acts we should submit although it may change our plans. When sorrow becomes a hindrance to the discharge of duty, it merits rebuke.

II. Samuel Sent to Anoint David (vv. 1-3).

1. Samuel's Fear (v. 2).

Perhaps by this time Saul was becoming a desperate character. Samuel still knew that if Saul should hear that he was taking steps to anoint a successor to his throne, his own life would be in danger. Samuel was wise in submitting this hard situation to the Lord. God's servants are to be brave. However, even when going on errands for God we should not court danger. We should exercise the greatest caution so that unnecessary dangers be avoided.

2. The Lord's Direction (vv. 2, 3).

The Lord smoothed the way for Samuel. He showed him how to perform his duty and escape the danger. Samuel was to take a heifer and announce that he was going to offer a sacrifice unto the Lord and to call Jesse to the sacrifice. The prophet was not told all that would happen. He was not to worry about how matters would turn out. This is usually God's way with us. He gives us our work piece by piece, and guides us step by step. Samuel's purpose was known only to himself. It was to be kept a secret so that the news would not reach Saul. This was a shrewd device but entirely legitimate. There is no necessity to reveal all our purposes. We may conceal that which others have no right to know, especially when such a disclosure would be prejudicial to the success of our mission. What Samuel said was true. Lying is not justifiable under any circumstances, but we are not obliged to reveal all our purposes.

II. Samuel's Obedience (vv. 4-13).

1. The Trembling Elders of Bethlehem (vv. 4, 5).

It seems that the whole nation was shot through with fear because of Saul's sin. Their unusual movement was an occasion for alarm. To the elders' alarming inquiry Samuel responded with the assurance of peace, inviting them to join him in worshipping the Lord.

Moody Bible Institute Monthly

2. Examination of Jesse's Sons (vv. 6-12).

The Lord had revealed to Samuel that one of Jesse's sons was to be the new king, but not the particular one. The selection of the right one was a most important matter as destinies hung upon it.

(1) Eliab rejected (vv. 6, 7). Eliab was the eldest son and therefore he was the first presented as having first right to the place of honor. Further, he was a man of splendid physique, tall and majestic in appearance, so that even Samuel was captivated by him as he had been by Saul (10:24). Outward appearance was favorable, but the realities seen by God were against him. God only knows whom He can trust with great responsibilities. We frequently estimate men by their dress, cultural appearances, wealth and position. These are only surface manifestations and frequently lead us astray. God looks into the heart. Some one has said that in every man there are three men—the man he thinks himself to be, the man others think him to be, and the man God knows him to be. The third man is the real man.

(2) David chosen (vv. 8-12). All but one of Jesse's sons had been looked upon and still the Lord's choice had not appeared. Jesse's reply to Samuel's question as to whether all his children had appeared seems to imply that David was not of much importance. At any rate he was only a boy while his brothers were already young men. He was considered good enough to watch the sheep but not to be called to the feast. This is ever the way of man. He overlooks the very ones whom the Lord has chosen for places of honor and influence. Because David was faithful as a shepherd boy he was in line for promotion when God's given time arrived.

3. David Anointed (v. 13).

When the shepherd lad appeared, the Lord directed Samuel to anoint him. When the oil was applied the Spirit of the Lord came upon him. David was a gifted and attractive lad, but his gifts were of no avail without the Spirit of God. Only as we are anointed by the Holy Ghost can we truly do the Lord's will and work.

July 24

David and Goliath 1 Samuel 17:1-58

Golden Text:—The Lord is the strength of my life, of whom shall I be afraid? —Psalms 27:1.

I. The Contending Armies (17:1-3).

On the north side of the valley of Elah, on the highlands, stood Saul and his army, and on the south side stood the Philistine hosts eying each other for battle. According to an ancient custom, the Philistines having a warrior among them of great strength, sought to decide the war by a combat between two selected champions. The nation whose champion was slain was to be subject unto the other.

II. The Champions (17:4-37).

1. Goliath and the Philistines.

(1) He was a giant (v. 4). Perhaps he was eleven and one-half feet in height. The appearance of such a towering giant

greatly intimidated the Israelites. Saul, who once was brave, made no attempt or effort to meet this giant. Even Jonathan who had distinguished himself at Michmash (1 Sam. 14), seems to have been lacking in courage.

(2) He was filled with proud conceit. His size, his panoply of war and his strength caused him to believe that no evil could befall him. His very conceit became his snare. "Pride goeth before destruction and a haughty spirit before a fall."

(3) He was boastful. No doubt he was a much-talked-of man among the Philistines. Their possession of such a man among them recalled the former experience of their nation when Samson, the Israelite giant, wrought such great mischief among them. Little did Goliath or the Philistines realize that their boastings would so soon come to an end.

(4) He was defiant. He openly defied the army of Israel—the people of the Most High. That is just like the champion of Satan's hosts now. He is becoming more and more defiant of the Lord's people, and ultimately will defy the Almighty Himself.

(5) He was scornful. He treated the Israelites with the utmost contempt. This is what Satan is doing daily. He treats God's people with the utmost contempt.

2. David, the Israelite.

In the providence of God, David was sent to the camp just in time to hear the blatant boasting of this proud and contemptible Philistine champion. His three eldest brethren were in the army, and his father sent him with some provisions for them and their captain. While talking with his brothers Goliath made his appearance. The sight of Israel's cowardice prompted David to offer his service. Note the character of David.

(1) A mere youth, a stripling not used to war.

(2) He was courageous. When all Israel was afraid, he undertook this task. Besides, he had proven his bravery before in defending his flock against the lion and the bear.

(3) He had a mighty faith in God. He argued that what God had done for him, he would do again. God is pleased with the faith that thus reasons.

(4) He had meekness and self-control. This he exhibited in a remarkable manner under the gibes of Eliab (v. 28).

(5) He was skillful. He had become such an expert in the use of the sling that he had absolute confidence in the issue of his attack. He was not a blind enthusiast who disregarded the use of means, but utilized weapons and was most particular as to what they should be. He put aside the untried armor of Saul. He knew that God's will for him was to use by faith that which he had thought insignificant. This is God's will for us. We should by faith use the gifts and powers we have to pulling down of Satan's strongholds.

III. The Battle (vv. 38-48).

When Goliath beheld David coming up against him, he cursed him by his gods—Dagon, Baal, and Astarte, showing that it was not merely a battle between David

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and Goliath, but between true and false religion. David hastened and ran to meet Goliath. This he did to give impetus to his stone. The stone from his sling smote Goliath in the forehead and he fell to the earth upon his face. David went forth in the name of the Lord of hosts that all the earth might know that there was a God in Israel. The whole matter shows that the battle is not with the strong, but with those who put their trust in God.

IV. The Victory (vv. 49-58).

The Philistine champion was killed and the army routed. This victory is a prophecy of a greater one when the Devil, the defiant enemy of God and man, shall be slain and his army put to flight. David is thus the type of Christ and Goliath a type of Satan the opposer of Christ. Goliath's sword was turned against himself and typified that Christ shall turn Satan's weapons against him for his own destruction.

July 31

David and Jonathan

1 Samuel 18:1-4; 19:1-7

Golden Text:—There is a friend that sticketh closer than a brother.—Proverbs 18:24.

The friendship of David and Jonathan has become immortalized in the world's thought. It was unique in that it occurred between two men of rival worldly interests. Jonathan was the crown prince, the heir to the throne. David was heir according to the divine choice and arrangement. Jonathan knew this and magnanimously waived his natural personal rights to the one he knew God had chosen.

1. Friendship Established Between David and Jonathan (1 Sam. 18:1-4).

1. Love at Sight (vv. 1, 2).

Following the interview of Saul and David after the victory over Goliath, Jonathan's soul was knit with that of David. He loved him as his own soul. While there was mutual love, this pleasing trait stands out more prominently in Jonathan than in David because it meant great loss to him—the loss of the throne. On the other hand it meant immense gain to David—the acquisition of the throne to which he had no natural right.

2. Covenant Established (vv. 3, 4).

Following the love covenant between them, Jonathan stripped himself of his court robe and his equipment and gave them to David. This act was a virtual abdication of the throne to David. Love truly seeketh not her own (1 Cor. 13:5). Nothing is too precious to give to the one loved.

II. Jonathan Defended David Against Saul's Frenzy (1 Sam. 19:1-7).

David went into the battle with Goliath out of zeal for God and true religion, not for personal glory, but it turned out as always that because he put God first, God honored him. "He that honoreth me I will honor." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Upon David's return from victory over the Philistines, according to oriental cus-

tom he was met by a triumphal chorus of women from all the cities of Israel chanting praises to him for his victory over their enemy. They ascribed more praise and honor to David than to Saul. These women seemed to sing as answering chants. The one sang, "Saul has slain his thousands," the other answered, "And David his ten thousands." To hear sung the praises of a shepherd boy surpassing his own was too much for Saul. It aroused murderous envy which had been slumbering in his heart and moved him to twice attempt to kill David. This wickedness was in his heart as a bitter feeling, but this occasion fanned it into a flame, making it a burning passion of evil. This is not an imaginary sin. Its counterpart may be found in many of our own hearts. Do we not realize the ugly sins of envy and jealousy alive within us when we see others outshining and outdoing us in life? These roots are in us all. The only cure for them is to put God first—to think more of Him and our duty toward Him than of our reputation before men.

In Saul's third attempt to kill David, Jonathan defended him before his father and evoked from him the oath that David should not be slain. He thus exposed himself to the anger of his infuriated father for David's sake. When one is willing to lay down his life for another he proves his real friendship (John 15:13).

III. Jonathan Revealed to David Saul's Murderous Intent (1 Sam. 20: 30-40).

The beginning of the new moon was celebrated by sacrifices and feasting at which all the members of the family were expected to be present (v. 5). David's excuse for being absent was that he might go home to attend the yearly sacrifice of the entire family. The annual feast was more important than the monthly feast. Matters were now so serious that Jonathan and David renewed the covenant between themselves. In this renewal the terms were broadened beyond the life of Jonathan (vv. 14, 15). Saul's anger was now so fierce that for Jonathan to be found in David's company was most dangerous, so he cleverly planned a sign by which he could make known to David Saul's attitude and purpose. We prove our friendship by warning those who are exposed to danger. David's heart responded by pledging fidelity to Jonathan's seed forever. This pledge was faithfully carried out by David (2 Sam. 9:7, 8). Concerning real friendship observe

1. It Should Be Made While Both Parties Are Young. This is the time when the hearts are capable of being knit together.

2. Real Friends Are Few. We should be careful in the formation of friendships, for though we should love everybody, we can have but few friends. Friendship should be formed for the purpose of helping each other. There can be no real friendship except where merit is on both sides.

3. Real Friendship Can Only Be with God-fearing People. Both David and Jonathan recognized their obligation to the Lord.

Moody Bible Institute Monthly

August 7
David Spares Saul
1 Samuel 26

Golden Text:—Be not overcome of evil, but overcome evil with good.—Romans 12:21.

I. Saul in Pursuit of David (vv. 1-3).

Ever since David took his departure from Jonathan (chap. 20), when that crowning act of friendship was shown, Saul had been hunting him as a wild animal. He now pursues him with 3,000 chosen men. David flees from place to place and is in hiding as an outlaw. Sometimes he is in the enemies' country doing disreputable things. This is the period of his schooling, which fitted him to be the future eminent king. It was a bitter period in his life, but God sent him to this school and adapted the instruction to his needs. David could never have been the broad man that he was had he not been prepared in this crucible of bitter experience. His wading deeply into trouble adapted him to write psalms suited to all men, in all ages, and under all conditions. His life swung through the arc of human experience touching the highest point of fame and dipping to the depths of sorrow and shame. Further, his being hunted as a partridge upon the mountains and being bitterly persecuted, made him the beautiful type of the Lord Jesus. Then, personally, he learned many lessons, among which may be mentioned:

1. His Own Weakness.

It was necessary that he be humbled under the sense of his infirmities. Before anyone is fit to be raised to a position of prominence he must be made to know his limitations and weaknesses. Unless a man has learned this lesson, sudden elevation to power will utterly ruin him.

2. His Dependence upon God.

David's many miraculous escapes caused him to realize that the Lord has redeemed him out of his adversity. His hiding places in the rocks gave him much imagery for the psalms.

3. He Learned the Country and People Over Which He Was to Rule.

By knowing the grievous afflictions which Saul had heaped upon the people, he could sympathize and remove them.

4. He Learned the Magnanimity of Self-control.

This a man must know before he can be a true king. He that ruleth his spirit is better than he that taketh a city (Prov. 16:32).

II. Saul in David's Hands (vv. 4-20).

1. David Sends Out Spies (v. 4).

This he did to find out as to whether Saul was come in very deed.

2. David at Saul's Camp (vv. 5-11).

He took with him Abishai and went in the night to where Saul was sleeping. Abishai asked to be allowed to kill Saul, but David forbade him because Saul was the Lord's anointed.

3. David Takes Saul's Spear and Cruse of Water (vv. 12, 13).

Once before at Engedi (chap. 24) David spared Saul's life. Now again he was at

his mercy. This he did that he might show tangible evidence to the king that he had no evil intent.

4. David Taunts Abner (vv. 14-16).

He calls to Abner, the king's bodyguard and taunts him for his listlessness and his failure to watch over the Lord's anointed, the evidence of which is the cruse and spear in his hands.

5. David Reasons with Saul (vv. 17-20).

When Saul recognized David's voice, David began to reason with him, showing that he had nothing but good intentions toward the king. He asked that he would show what wrong he had done, or what evil intent was in his heart. If the Lord was directing Saul he was willing to appease his wrath with an offering. If Saul was only hunting him because wicked men were instigating him, a curse should be pronounced upon them. David is very humble and begs Saul to relent, for surely if he had any wicked purpose he would not have saved his life twice when the Lord had placed Saul wholly at his mercy. David would not touch the one upon whom God's holy anointing had come. We should learn to revere the one whom God anoints with His Spirit. David recognized the fact that the Lord had delivered Saul into his hands not to kill, but to save. He did not kill, neither did he allow his servant to kill. He regarded that which he could avert as being done by himself. His conscience told him that vengeance was not his, but the Lord's.

III. Saul's Confession (vv. 21-25).

1. He Confessed That He Had Sinned.

The sad feature about his confession is that it lacked conviction, for he went right on sinning. That is the great trouble with people. They are willing to confess that they are sinners, but still they go on sinning.

2. He Confessed That He Had Played the Fool.

We see about us daily many admitting that they have erred exceedingly, but still they go on repeating their sins. David shows his magnanimity of spirit, however, in delivering the cruse and spear to Saul's servant. He knew that Saul's confession was not genuine, so he was afraid to go near. He knew the cunning of that old fox. He still appeals to Saul's kindness to him, and they part never to meet again.

MINISTERS' SONS

Citing a long list of ministers' sons who had made successes in art and literature, business, politics, newspaper and magazine work, education and scientific pursuits, Bishop Hughes called attention to the fact that of the 12,000 names in Who's Who in American 1,200, or one in ten, were preachers' children.

The bishop's address was given before the Methodist Ministers' Sons and Daughters' Society on the occasion of the opening of the campaign to raise funds for a unit of the National Methodist Episcopal Tuberculosis sanitarium at Colorado Springs as a memorial to the "fathers and mothers of the Methodist parsonage."

Among the names mentioned were Tennyson, Lowell, Holmes, Emerson, Les-

sing, Richard Watson Gilder, Henry Van Dyke, H. O. Tanner, Charles Follen McKim, George Grey Bernard, Sir Joshua Reynolds and Sir Christopher Wren.

In newspaper and magazine work the editors of the Circle, the Nation, Current Literature, the Outlook, the Independent, the Century, the Literary Digest and the Saturday Evening Post; Melville E. Stone of the Associated Press; Don Carlos Seitz and A. P. Terhune of the New York World; Bradford Merrill of the New York American; Chester S. Lord of the New York Sun and the Patterson brothers of the Chicago Tribune.

In the market place, Edward H. Harri-man, Levi P. Morton, Cecil Rhodes, Andrew Carnegie, John F. Andrus, William C. Brown, John D. Archibald and Henry M. Flagler. From the long list of scientists and inventors, Agassiz, Edward Jenner, Berzelius, Linnaeus, William Osler, Orville and Wilbur Wright, S. F. B. Morse and Cyrus Field.—*Chicago Evening Post*.

I believe you will agree with me that it is not worth our while to exchange the cosmogony of Moses for any other that has appeared ancient or modern.—John Adams.

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(Our eternal reward.)

—N. H. Camp.

PURE PATRIOTISM

That ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2:15.

1. Pure because of position—"Sons of God."
2. Pure because of Place—"In the midst of."
3. Pure because of Power—"To shine as lights."

Only let your manner of life be as it becometh the gospel of Christ (Phil. 1:27, R. V.).

Let us recognize on this day that national independence is conditioned upon dependence on God—"In God we trust."—J. B. Ellison.

THE CHRISTIAN AS A CITIZEN

- I. *Primarily, His Citizenship in Heaven* (Phil. 3:20, R. V.).
- II. *On Earth, a Stranger and a Pilgrim* (Heb. 11:13).
Like Abraham (Heb. 11:9).

III. Called.

1. The salt of the earth (Matt. 5:13).
2. The light of the world (Matt. 5:14).

IV. Four Obligations Assigned:

1. Subject to governmental powers (Rom. 13:1-5; Titus 3:1).
2. Required to pay taxes (Rom. 13:6-8).
3. To honor those in authority (1 Pet. 2:17).
4. To pray for rulers (1 Tim. 2:1-3).

—N. H. C.

THE CHRISTIAN JOY

That your joy might be full.—John 16:24.

1. Joy of realization—Forgiven.
2. Joy of Expression—Giving and forgiving.
3. Joy of Expectation—So living.
4. Joy of Experience—Believing.

—Mrs. Mary B. Craig.

NEW OR FRESH THINGS WE NEED

Job 29:20

1. Fresh oil of the Spirit. (Ps. 92:10).
2. A new supply of light from God's Word every day. (Num. 9:8).
3. New ears to hear every day. (Isa. 50:4).
4. New or fresh supply of the water of life every day. (Isa. 27:3).
5. A new supply of God's power. (2 Cor. 4:16).

—Preachers' Magazine.

CHOSEN, CHASTENED, CROWNED

I. Chosen.

1. "I have chosen you."—John 15:16.
2. "Out of the world."—John 15:19.
3. "Chosen in Christ."—Eph. 1:4.
4. "I know whom I have chosen."—John 13:18.
5. Chosen in the furnace of affliction."—Isa. 48:10.

II. Chastened.

1. "Whom the Lord loveth he chasteneth."—Heb. 12:6.
2. "Blessed the man whom the Lord chasteneth."—Ps. 94:12.
3. "Happy the man whom the Lord chasteneth."—Job. 5:17.
4. "Father chastens the son."—Heb. 12:7.
5. "No chastening—not sons."—Heb. 12:8.

III. Crowned.

1. "If we suffer we shall also reign."—2 Tim. 2:12.
2. "Faithful unto death—a crown of life."—Rev. 2:10.

—Christian Evangelist.

SITTING BEFORE THE CROSS

And sitting down they watched him there.—Matthew, 27:36.

I. Attitude towards the Cross of Christ shown—"Sitting down."

1. Some sat down from indifference—They "wagged their heads."
2. Some sat down from adoration—"And many . . . were there beholding from afar off, which followed Jesus."

II. Intention shown through interest in watching.

1. Some watched in derision and unbelief—"They reviled him."
2. Some watched in faith—"Saying, truly this was the Son of God."

III. Belief as to what would happen on the Cross demonstrated—

- "They watched him there."
1. Some waited for His death as the end—"He saved others, himself he cannot save."
2. Some waited for His victory through death—"And, behold, the veil of the temple was rent in twain."

—A. M. McMurdo.

THE CHRISTIAN'S GREATEST PRIVILEGE

Matthew 17:1-8

1. The privilege of being alone with Jesus (v. 1).
2. The privilege of seeing the divine shine through the human (v. 2).
3. The privilege of hearing the conversation of heaven (v. 3, cf. Luke 9:31).
4. The privilege of going through the cloud with Him (v. 5, cf. Luke 9:34).
5. The greatest privilege is to have a central vision (v. 8).

—Charles Colas.

GRACES, GRACES

Contrary to sound doctrine.—1 Timothy 1:10.

Maclaren of Manchester tells that he once heard of a man of very shady character who was sound on the atonement. "What," he asks, "is the use of being sound on the atonement if the atonement does not make you sound?" The above reminds one of what Spurgeon once said, "The grace of God is not a clean glove for a dirty hand!"

We often read of things that are "sound" in Paul's Epistles. The word "sound" in the following scriptures signifies to be healthy, to be well, to be incorrupt, to be whole.

1. "Sound Words" (2 Tim. 1:13). The healthy words of God's Word are like the ozone of the sea breeze, they give life and vigor to the lungs of our spiritual being.

2. "A Sound Mind" (2 Tim. 1:7), is the product of God's giving, and the result of thinking God's thoughts after Him. When our minds accept God's conclusions, we have conclusions which conclude.

3. "Sound Doctrine" (2 Tim. 4:3). Unholy men do not like the healthy teaching of God's truth, for it is like fresh air to a dead body, it only procures added corruption; but the contrary is to those who receive it.

4. "Sound Speech" (Titus 2:8). Healthy speech proves a healthy soul. A dirty tongue proves a dirty heart. When our speech is seasoned with God's grace, it will be seasonable on all occasions.

5. Sound Faith. Sound faith means to be sound in the faith of God's truth (Titus 1:13; 2:2, R. V.). Unbelief, doubt and fear do not reside in the heart of a believer whose faith is born of God's truth.

6. Sound Love. "Sound in love" (Titus 2:2, R. V.). A clanging cymbal makes a noise, but it is only a noise. A loveless life is the same; but a loving soul is like good fruit, luscious and refreshing.

7. Sound Patience. "Sound in patience" (Titus 2:2). A healthy athlete will endure in the race, so those who have a sound constitution will run and not be weary, and receive the crown.—F. E. Marsh.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

"DRIFTING"

They went . . . backward, and not forward.—Jer. 7:24.

I. Causes:

1. The Devil.
2. Discouragement.
3. Doubt.

II. Consequences:

1. Depression.
2. Delusion.
3. Dishonor:
 - (1) To God.
 - (2) To man.

III. Cure:

1. Church attendance.
2. Confession.
3. Christ.

—J. R. Black.

SEVEN JEHOVAH TITLES

1. Jehovah-Jireh—The Lord will Provide (Gen. 22:4).
2. Jehovah-Tsidkenu—The Lord our Righteousness (Jer. 23:6).
3. Jehovah-Ropheka—The Lord our Healer (Exod. 15:26).
4. Jehovah-Shalom—The Lord our Peace (Jud. 6:24).
5. Jehovah-Rophi—The Lord our Shepherd (Ps. 23:1).
6. Jehovah-Nissi—The Lord our Banner (Exod. 17:15).
7. Jehovah-Shammah—The Lord is there (Ezek. 48:35).

These seven titles embrace all the fulness of Jehovah's name manifested in Christ for His people, completely meeting all their need from guilt to glory.—*The Believer's Magazine*.

THOUGHTS ON TRUE PATRIOTISM

Patriotism! What is meant by the word? Who answers simply, "love of country," must qualify the definition. Simple complacency in the prosperity, the growth, the wealth or the triumph of one's nation, is not an evidence of loyalty. One may delight in all of these things and still be a traitor to his own government. True patriotism and religion are one in essence; both summon to a life of sacrifice in behalf of one's fellow-men. A country without God is doomed. Take a map of the world and trace out the nations which are successful and prosperous, and what will you have done but traced out Christendom. The countries that have the gospel of Jesus Christ are the ones that have won the leadership in modern civilization. A nation is great in just the measure in which truth is wrought into all its life.

* * *

We think that we are a great people. Measured in many ways we are great. We have great territorial area, a great population, great wealth, great productiveness, a great influence among the nations of the world and prospects of increasing proportions. But in many ways we are not as great as we should be. There is too much disobedience to God. There is entirely too much wanton irreligion. Too many people make no profession of religion, the laws of God are flagrantly violated, physically and morally, the Sabbath day is a day of hilarity coupled with further violations of God's laws.—Balcom Ballmer.

July, 1927

WHY SOME MINISTERS FAIL

1. Some ministers fail because *preaching to them has become a profession instead of a passion*. An English church has these words inscribed in its corridor:

"Oh, for a passion for souls!
Oh, for the pity that yearns!
Oh, for the love that loves to the death!
Oh, for the fire that burns!"

"Oh, for a prayerful prayer,
For the precious souls that are lost,
In the power of the conquering Name,
For the prayer of Pentecost!"

2. Again, some ministers fail because *they use the wrong method of approach*. They try to enter by the door of the head rather than by the door of the heart. The man who enters by the head must come armed with an argument and he is met by an argument. Then Greek meets Greek. But the best method of approach is not by way of the head. I have found it very easy to enter by way of the heart. *This was Jesus' method*.

3. Moreover, some ministers fail because *they have departed from the Bible as authority*. They forget that Jesus and His gospel are the only hope of a sinful world. I have met all sorts and conditions of preachers. Some were intellectual giants; some transgressed the training of the schools; some were splendidly cultured; some had been denied the privilege of culture. But wherever I went, I found those who were preaching a divine Christ from an inspired Bible were prosperous; and those who were preaching anything else were preaching to dwindling congregations. The world is sick of sin and hungry for the Word! The average business man does not care to come to church to have his faith unsettled.

4. Some ministers fail because *they have lost the evangelistic note*. It is hard to define this; as love is hard to define. With some men it is a flash of the eye, a tone of the voice. Some men have produced conviction by announcing a hymn. The evangelistic note depends on what you are before God. If we had it we could fill the churches.

5. Furthermore, some ministers fail because *they have lost the note of authority in the pulpit*. It is a fatal mistake to let people understand he is afraid.

6. Some ministers fail because *they do not spend enough time in devotional Bible study and private prayer*. I know the demands on a preacher's time. He is busier than any other professional man except the doctor. His hours are constantly broken into. And he must always be at his best or hear some harsh criticism which will well nigh break his heart. But with all this he must bury his face in God's Word more; he must be more in prayer. Every minister should come from his knees to the pulpit.—From an address to ministers by Dr. J. Wilbur Chapman.

We all might do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

—Anon.

ANOTHER REMARKABLE ARTICLE

Will appear in the June, July and August issues of the

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On "The Holy Land and Its People,"

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A STUDY OF THE SUBJECT OF DEMONS

There is only one Devil (Matt. 4:1), but there are many demons (Mark 5:9). "My name is legion for we are many." The Devil is the Prince of demons. Demons are also called "spirits" (Matt. 18:6). Notice the Scriptures indicate—

I. The Intelligence of Demons.

1. They can speak (Acts 19:15).
2. They can discern (Acts 19:15).
3. They can divine (Acts 16:16).
4. They have knowledge (Mark 1:24).

II. The Activities of Demons.

These activities manifest themselves in a threefold manner.

1. Obtaining possession of the bodies of men (Luke 8:36).
2. Voluntarily vacating the bodies of men (Matt. 12:43).
3. Repossessing the bodies of men (Matt. 12:45).

III. The Energies of Demons.

Not only are demons active, but they also are continuously energetic, and al-

ways destructively so. This may be proven by the means they employ.

1. Threw the man down without injury (Luke 4:35).
2. Threw the boy down and tore him (Luke 9:42).
3. Driven into the wilderness (Luke 8:29).

IV. The Preferences of Demons.

These spirits abhor disembodiment; and they manifest a strong preference for human bodies. Hence ten times in the New Testament we read of persons being demon possessed, which just means that those persons are temporarily, at least, the habitation of demons. But when dispossessed by the power of God, they prefer the carcasses of swine to complete disembodiment (Luke 8:32).

V. The Characteristics of Demons.

These demons differ as much in character as they do in energy and action.

1. Some are deaf (Mark 9:25).
2. Some are dumb (Mark 9:17).
3. Some are seducing (1 Tim. 4:1).
4. Some are lying (1 Kings 22:22).

5. Some are unclean (Luke 4:33).
6. Some are foul (Mark 9:25).
7. Some are wicked (Eph. 6:12).

VI. The Experiences of Demons.

Evil spirits, like human beings, pass through varied experiences. Men tremble before the God of heaven (Acts 16:29). And so do demons (James 2:19). The Revised Version renders the word "tremble" as "shudder," and Dean Alford suggests that the thought is for the hair of the head to stand upright with terror (Job 4:15). Demons know that their torment is coming, and they cringe and shiver at the awful prospect (Matt. 8:29).

VII. The Limitations of Demons.

How good to remind our hearts of this one blessed fact as we conclude our short survey of these cohorts of the lost. The Devil and all his demons are constantly under the surveillance of Christ, who was purposely manifested to destroy the works of the Devil and all demons (1 John 3:9). Christ is stronger than Satan, and all the hosts of hell shall lick the dust around His holy feet.

"Come out of him, and enter no more into him" (Mark 9:25), clearly indicates that demons are subject to the expulsive and prohibitory powers of our ever to be adored Lord and Saviour Jesus Christ.—T. Baird, in *The Witness*.

"ETERNAL LIFE"

1. Its Giver is God Himself (Rom. 6:23).
2. It is found in Christ alone (1 John 5:20).
3. It is received by faith in Christ (John 3:36).
4. It is assured by the Holy Spirit (1 John 5:11).
5. Its enjoyment is experienced by feeding upon Christ (John 6:54).
6. Its hope is the coming of Christ (Jude 21).
7. Its fruit is holiness of life (Rom. 6:22).—*Prophetic News*.

THE USE AND MEANING OF "AMEN"

Writing on Nehemiah 8:6, Rev. James Burton reflects: "'Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground.' How devout! What reverence! 'Amen' after prayer and praise is a man's consent, judgment, and approbation of what is offered to God, or said to him by God. The Jews say that 'Amen' has three kernels: the one is of an oath, the second of faith, the third of confidence. St. Jerome tells us that it was the custom in his day to close up every prayer with such a unanimous consent that their 'Amen' rang and echoed in the church, and sounded like the fall of waters or the noise of thunder. The Chinese have no word which will compare with our English word 'Amen.' They say instead, 'Sin yenen ching sing,' meaning, 'The heart wishes exactly so.'—*Southern Cross*.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

During the last two weeks of June Evangelist J. W. Ham and party held meetings in Cullmay, Ala.

Dr. T. M. Hofmeister recently closed a three weeks engagement with the Calvary Baptist Church, Newark, O. The meetings were conducted under a large canvas tabernacle.

Homer Stanley Morgan, of Boston, Mass., for the past thirteen years an evangelistic pastor, has been called to devote his entire time to evangelism. May the Lord's richest blessing rest upon Mr. Morgan as he enters this broader field of service.

Dewey Lee Maness, song evangelist, has been engaged in revival meetings for seven consecutive weeks in North Carolina towns. He just closed a union tabernacle meeting in Greenville, S. C., with Dr. E. P. Taylor, evangelist. Mr. Maness reports many souls saved and much good accomplished as a result of the meetings this year.

Great success met the opening of the Cedar Lake Conference program at Cedar Lake, Ind., under the directorship of Rev. Howard A. Hermansen, who has succeeded the late J. B. Bowles. The hundreds of German Baptist young people who took part in the opening program will be followed by a conference to be held under the auspices of the young people of the Moody Church, July 2, 3, and 4. After this there will be a continuous series of conferences that will bring with them many of the truly great teachers and preachers. A partial list of names include Rev. Harry Lindbloom, Dr. R. E. Neighbor, H. A. Ironside, Dr. J. C. O'Hair, Isaac Page, Pastor Gustof F. Johnson, William McCarrell and W. R. Newell.

Extensive improvements have been made in all departments of the conference. The membership of the association has been greatly enlarged and the new officers include John Duff, who is the president, C. F. Swanson and John V. Olson, vice-presidents, Anton E. Erickson, treasurer, and C. C. Warner, secretary. The program which is now ready for distribution gives dates of the various conferences. Great blessings are anticipated.

July, 1927

Rev. Arnold H. Kehrl '19, pastor of the First Baptist Church, Downers Grove, Ill., preached a "Go Forward" sermon on Sunday, April 3, in honor of opening his seventh year in his first pastorate.

Harry Dixon Loes, singer and songwriter, is conducting the choir.

Dan A. Shannon recently closed a three weeks meeting in De Pue, Ill., that attracted attention throughout the county. There were 132 who accepted Christ as their personal Saviour, and confessed Him publicly in testimony. Mr. Shannon is now conducting a series of meetings in Minnesota.

Rev. Joseph E. Kirkwood '02, of Reynoldsville, Pa., resigned May 1 as missionary of the American Sunday School Union after twenty-two years of service. During this time 105 Sunday-schools were organized with over 5,000 members. Hundreds of meetings have been held and more than 1,000 have professed salvation. Mr. Kirkwood is now giving his entire time to evangelistic campaigns. He is accompanied by his son and daughter.

Dr. and Mrs. Milton S. Rees, of Rochester, N. Y., have been engaged in a district wide, interdenominational evangelistic campaign in eastern Connecticut and Rhode Island, in city and village, combining public service and personal work methods. They began October 3 and continued until the last of May in seven separate series. The audiences have been phenomenal from the beginning. The largest churches have been crowded until it was necessary to hold two services nightly. In Westerly, R. I., and Plainfield, Conn., it was necessary to secure the largest theatre. Great numbers of all ages have made definite decisions and hundreds have joined the churches.

In all these fields, laymen's leagues have been organized for conducting evangelistic services in the surrounding regions. The whole country side has been tremendously stirred and many are praising God. A prayer league has also been organized and with more than 1,000 members praying daily for the services there has been unusual consciousness of the presence of God from the very beginning. These workers spent two weeks and three Sundays in the great Metropolitan M. E. Church of Detroit, Mich. During this period nearly 40,000 attended the services. On Easter Sunday nearly 10,000 attended the services and 3,000 were turned away. More than 300 joined the church Palm Sunday and Easter. The pastors, Dr. M. S. Rice and C. B. Allen, both preach the old gospel and have a passion for souls.

Evangelist and Mrs. Ellery Gilbert Aldridge are spending the summer months in evangelistic work in Maine under the auspices of the American Baptist Home Mission Society, and in co-operation with the United Baptist Convention of the state of Maine.

After eleven years as pastor of the Aurora Presbyterian Church, Aurora, Colo., Dr. F. E. Smiley has resigned to devote his entire time to assisting pastors in evangelistic services. The Presbytery of Denver has elected him a commissioner to the General Assembly and representative to the Pre-assembly Evangelistic Conference.

Mr. and Mrs. McKee have just closed a gracious revival in the First Baptist Church, Macomb, Ill. Rev. Melvin Eidson is pastor, and Rev. W. W. Ayer, of Central Baptist Church, Gary, Ind., did the preaching. Meetings were held in factories and schools as well as in the church each night. Many accepted Jesus Christ as their Saviour, and many were reclaimed that had drifted away from the Lord.

Dr. William Hogg and party have held union evangelistic meetings during the first six months of the year in eight cities in Texas. The results in every instance have been most gratifying. Thousands of family altars have been established and many souls have been brought into saving knowledge of Christ. The churches have been greatly built up and the Christian people strengthened in the faith. Thousands of portions of Scripture have been given away during these meetings. The future engagements of the Dr. William Hogg Party take them through the summer months and into the winter. The party is composed of Dr. Hogg, evangelist, Rev. S. J. T. Williams, manager, Miss Bessie Rice, pianist and young people's worker, and Howard Goodpastor, director of music. The members of the William Hogg Party are great boosters for the MOODY MONTHLY.

EVANGELISTS

can stimulate an abiding interest in their work by announcing that the members of the churches in which they minister may follow the work of the Evangelistic party by reading their reports in this department.

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MOODY MONTHLY
for further information

Evangelist George Stephens and party recently held a big tabernacle campaign in Wilkes Barre, Pa., which for seven weeks stirred the entire Wyoming Valley and is still going on in many churches and in the towns round about. The closing Sunday of the campaign will long be remembered. There were four great meetings during the day, when more than 20,-

000 were in attendance, the evangelist, George T. Stephens, preaching. From Wilkes Barre, Mr. Stephens and party went to Moresville, N. C., for a union campaign.

The Golden Bell Gospel Team of Ash-tabula, O., was organized in October, 1926, when Dr. and Mrs. H. P. Dunlop were holding evangelistic meetings in that city.

They have averaged more than one meeting a Sunday since they were organized. There were thirty-three converts in a recent meeting when Dr. Dunlop visited them. Mrs. Clyde Wright, the pianist, writes many of the solos and duets used. The male quartette is directed by Mr. Timothy Stevens. The team is composed of twelve members, and God is using them mightily.

Summer Bible Conferences

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Montrose, Pa. - - - - July 11-28	Denver, Colo. - - - July 31-Aug. 14
Ocean City, N. J. - - - July 3-Sept. 5	Colorado Springs, Colo. - August 14-28
Brevard, N. C. - - - - July 24-Aug. 7	Manitou, Colo. - - - August 14-28
Hendersonville, N. C. - July 24-Aug. 7	Eagles Mere, Pa. - - - Aug. 27-Sept. 4

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The McKinley Trio closed their eighth campaign since Christmas in a union meeting at Newtown, Pa., with all churches united. It was the first revival in Newtown since 1916. The Lord answered the prayers of his people and the results were beyond expectations. A great number of people accepted the Lord Jesus Christ as their personal Saviour, and many family altars were started. A large number signed up in the Pocket Testament League. The McKinley Trio began meetings June 5 under the auspices of Summer Evangelistic Committee of Philadelphia. During July they are to have charge of the music in the tabernacle at Ocean Grove, N. J.

Evangelist Wade House and Mr. and Mrs. Jeff Wall, musicians, recently led a six weeks county-wide revival for the Tabernacle Baptist Church, Waco, Tex. The meetings were held under the biggest revival tent with the largest crowds attending that have gathered for religious meetings in this part of the state. There were hundreds who accepted Christ as their Saviour. The House-Wall Party have been invited to return to Waco for an eight weeks engagement. The enrolment of the Sunday-school of the Tabernacle Baptist Church was increased the last Sunday of the meeting to 1,050. The church and city have received a great spiritual blessing.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom was one of the speakers at the Houston-Galveston Bible Conference May 29-June 5. He conducted a Bible conference at Chariton, Ia., and was one of the speakers at the Stony Brook Missionary Conference, Stony Brook, N. Y. Dr. Ostrom will speak from various summer conference platforms under the auspices of the Institute, and in July will be at Brevard and Ocean City.

Rev. C. Edward LaReau closed a Bible conference at Mt. Eaton, O., and also supplied the pulpits of the Tenth Presbyterian Church and the St. Paul's Presbyterian Church, Philadelphia.

Dr. Wm. P. White has been busy on the Pacific Coast and reports a strong schedule of Bible conferences beginning in September in that region. Dr. White will be one of the speakers at the Lake Geneva Conference and will direct the Teacher Training School and Ministerial Institute at Montrose, Pa., as in former years. He will also be one of the speakers at the Lake Orion Conference.

Rev. Oscar Lowry is enjoying a much needed vacation and expects to resume his work in the evangelistic field September 1.

Dr. J. E. Conant concluded a union evangelistic campaign at Sugar Creek, O., and will appear later in the summer in

Moody Bible Institute Monthly

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various Bible conferences under the auspices of the Institute. Mr. Lynn B. Kent is associated with Dr. Conant as musical director and organizer.

Mr. C. E. Putnam conducted a Bible conference at Meadows, Ill., and has received many calls for similar engagements.

Evangelist Elmer M. Moser conducted a union tent campaign at Clear Lake, Wis., with many conversions. Mr. Moser will be engaged at Lake Orion during July.

Evangelist S. R. Sheriff will be one of the speakers at the Ocean City summer meetings and will have charge of the services the opening week of the summer work in the large tabernacle. Mr. Sheriff will also direct the Hendersonville Bible Conference.

Mr. W. Earl Robinson has been engaged in advance work in the interest of various Bible conferences and evangelistic campaigns, traveling in the central and south-eastern states.

Mr. Elden R. Farrar has been associated with Evangelist Moser in an evangelistic campaign at Clear Lake, Wis. Mr. Farrar has also had charge of preliminary arrangements in connection with the Chicago Tent Campaign.

A simultaneous interdenominational Bible conference was held in Houston and Galveston May 29-June 5. Dr. Gray presided at the various sessions at Houston. He conducted a Bible exposition hour throughout the period of the conference, besides speaking in the evening with other prominent men who enriched the program. It was a very successful conference for the gulf region.

The great Chicago Tent Evangelistic Campaign at the corner of Armitage and Kimball Aves. will open July 3 and continue several weeks. The Practical Work and Extension Departments of the Institute are co-operating in these meetings. It is anticipated that they will be far-reaching in their influences.

The summer Bible conferences will be in full swing during the month of July. Attractive programs are being offered at all of these conferences. Lake Geneva, Lake Orion, Denver, Brevard, N. C., Hendersonville, N. C., Montrose, Pa., Ocean City, N. J., are all scheduled to begin their sessions during the month of July.

FUTURE ENGAGEMENTS

Harry O. Anderson—June-July, Atlanta, Ga.
J. E. Conant—July 31-Aug. 7, Lake Orion, Mich.; Aug. 11-13, Ocean City, N. J.; Sept. 11-Oct. 9, Manly, Ia.; Oct. 16-Nov. 13, Pittsburgh, Pa.
Crossley-Leonard Party—June 5-25, Stirling, Ont.; June 26, Holland Center, Ont.
J. O. Duffy—July 8-17, Lake Odessa, Mich.
H. P. Dunlop—Sept. 25-Oct. 9, McMinnville, Tenn.
Elden R. Farrar—July, Chicago, Ill.
William Hogg Party—June, Corinth, Miss.; July, Comanche, Tex.; August, Lubbock, Tex.; September, Vernon, Tex.; October, Abilene, Tex.
P. H. Kadey—July 3-31, Hale, Mich.; Aug. 9-14, Port Burwell, Ont.
Lynn B. Kent—July, Hendersonville, N. C.
C. Edward LaReau—July, Detroit, Mich.; Oct. 9-16, Muskegon, Mich.
Oscar Lowry—July, Tulsa, Okla.; Sept. 4-Oct. 2, Arvada, Colo.
Henry Ostrom—June 28-July 4, Stony Brook, N. Y.; July 24-29, Brevard, N. C.; July 31-Aug. 8, Ocean City, N. J.; Aug. 11-21, Fair Haven, N. Y.; Aug. 27-Sept. 4, Eagles Mere, Pa.; Sept. 7-11, Uniontown, Pa.; Sept. 12-13, Altoona, Pa.; Sept. 18-Oct. 2, Findlay, O.; Oct. 4-6, Philadelphia, Pa.; Oct. 30-Nov. 6, Moorhead, Minn.

July, 1927

Mr. and Mrs. W. Earl Robinson—July, Brevard, N. C.

Wm. P. White—July 4-7, Lake Geneva, Wis.; July 11-28, Montrose, Pa.; July 31-Aug. 5, Lake Orion, Mich.; Aug. 7-11, Annville, Pa.; Aug. 14-21, Ocean City, N. J.; Aug. 23-28, Winona Lake, Ind.

T. A. Woods—June 23-30, Montreal to Belfast.

H. Evan McKinley—August, McCredie, Mo.; September, Philadelphia, Pa.; October, Indianapolis, Ind.

FORTHCOMING CONFERENCES

Cedar Lake Conferences:

Young Peoples Conference of the Moody Memorial Church, July 2-4.

Second Conference, July 5-10.

Churches of Christ of Indiana and Chicago, July 11-17.

Fourth Conference, July 18-31.

Swedish Covenant Mission, Young Peoples Society, Aug. 1-7.

Brethren Conference, Aug. 8-21.

Seventh Conference, Aug. 22-28.

Chicago Fundamental Ministers' Union, Aug. 29-Sept. 5.

Cedar Falls, (Ia.) Bible Conference, July 31-Aug. 7.

Christian Workers' Conference, Bible School Park, N. Y., July 21-31.

Erieside (O.) Bible Conferences for 1927:

Girls' and Women's, July 8-17.

Annual Conference, July 22-31.

Boys' and Young Men's, Aug. 5-14.

Grove City (Pa.) Bible School, Aug. 19-28.

Gull Lake (Mich.) Bible Conference, July 2-Aug. 14.

International Federation of Christian Workers Conference, Sulphur Springs, Ark., July 3-17.

Keswick (Eng.) Bible Conference, July 16-24.

Lake Odessa (Mich.) Bible Conference, July 8-17.

Montrose (Pa.) Bible Conferences for 1927:

Assembly of Brethren, July 2-10.

Teacher Training School, under the auspices of the Moody Bible Institute, July 11-17.

Ministerial Institute, under the auspices of the Moody Bible Institute, July 18-28.

General Conference, under the auspices of the Montrose Bible Conference Association, July 29-Aug. 7.

Prophetic Conference, under the auspices of A. C. Gaebele, Aug. 8-14.

Moody Bible Institute Summer Conferences for 1927:

Lake Geneva, Wis., July 4-11.

Montrose, Pa. (Teacher Training School), July 11-17.

Montrose, Pa. (Ministerial Institute), July 18-28.

Ocean City, N. J., (Evangelistic Meetings), July 3-30.

Ocean City, N. J., (Bible Conference), July 31-Sept. 5.

Brevard, N. C., July 24-Aug. 7.

Hendersonville, N. C., July 24-Aug. 7.

Lake Orion, Mich., July 31-Aug. 14.

Denver, Colo., July 31-Aug. 14.

Colorado Springs, Colo., Aug. 14-28.

Eagles Mere, Pa., Aug. 27-Sept. 4.

Northfield (Mass.) Summer Conferences for 1927:

Woman's Interdenominational Home Mission Conference, July 5-12.

Conference for Women's Foreign Missionary Societies, July 12-20.

Conference of Religious Education, July 21-30.

General Conference of Christian Workers, July 30-Aug. 15.

Massachusetts Christian Endeavor Institute, Aug. 15-22.

Paradise Encampment and Bible Conference, Paradise, Calif., July 1-10.

I. R. Dean and J. A. Youngberg, teachers. Address communications to Fred F. Schell, Paradise, Calif.

Rock River Bible Conference, Dixon, Ill., Aug. 7-14.

Tenth World's S. S. Assn. Convention, Los Angeles, Cal., July, 1928.

Victorious Life Conferences, Keswick, N. J.: July 9-17.

July 23-31.

Aug. 6-14.

Aug. 20-28.

Sept. 2-5.

Winona Lake (Ind.) Conferences for 1927:

Summer School of Christian Education, June 24-Aug. 20.

Women's School of Missions, July 25-Aug. 1.

School of Theology, July 14-Aug. 18.

School of Jewish Missions, July 29-Aug. 5.

Bible Conference, Aug. 5-14.

School of Sacred Music, Aug. 9-28.

Interdenominational Evangelistic Association, Aug. 9-12.

Brethren National Conference, Aug. 22-28.

Eel River Christian Conference, Aug. 15-21.

World's Christian Endeavor Convention, Cleveland, O., July 2-7, inc.



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Have studied with several of the outstanding teachers in the United States in voice. Also was a member of the A Cappella Choir and Evanston Musical Club of Northwestern University, Evanston, Ill.

Reason for change of work, our four children are growing up and I need to be at home with them more. If interested, write Walter D. Pardun, at 700 North E Street, Muskogee, Oklahoma.

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World wide missions were represented at last year's Conference by twenty-five missionaries and over forty missionary addresses.

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Teachers, Rev. Isaac Page and others. Afternoon recreation and swimming. Physical Director, Mr. Norman W. Greenway, Toronto.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Growing a Church, by P. E. Burroughs, D.D.

The author of that most excellent book, *Building a Successful Sunday School*, has added another of equal value to be applied especially to the organization and operation of the church. It has been planned and prepared for use as a text in connection with the training courses of the Southern Baptist Convention. It would be of infinite value if every church member might have the benefit of this or similar instruction.

168 pages. 7½x4¼ inches. Southern Baptist Convention, Nashville.

C. H. B.

The Coming of Christ, by Rev. I. M. Haldeman, D.D.

That this book has already passed through eight editions and is now in its ninth, is ample proof that readers of conservative opinion in our churches appreciate a frank discussion of this important subject from the premillennial point of view, and trust Dr. Haldeman's treatment of it. His keenly analytical mind finds abundant reasons for his faith and practice, and these reasons are feathered to reach the understanding with warning and incentive, and the heart with comfort.

325 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.75.

J. R. R.

An Outline Course in Bible Study, by Ada Thurmon Terrill.

This book contains ninety-two outlines from the Old Testament and fifty-eight from the New; an appendix covering fifty-six pages, containing much additional matter—really a book in itself. The author is a teacher of ability and has been content in this book to simply outline the Scriptures, leaving the interpretation to the student, and this has been done in a helpful and suggestive way.

177 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. O. D.

Today's Supreme Challenge to America, by Rev. James Franklin Love, D.D.

No better volume could be suggested for mission study classes.

A most graphic and masterly presentation of the present crucial hour in the history of Christian opportunity and responsibility. The facts and figures that go to make up the situation confronting our American Christianity are startlingly arrayed. Dr. Love says: "The tragedy of our shortcomings in pure missionary support and advance during these post war days must be realized in the light of stern facts. High hopes were created among the disillusioned millions of Europe and other lands that evangelical Christianity of North America would as strongly and as expeditiously back its missionary work and program in these lands as it had backed war relief measures. But a general decrease in giving is reported from many sources despite the fact that, in the meantime, savings bank deposits in the United States have increased by over one billion dollars, and invested wealth has increased by twelve billion dollars. A large number of young men and women who offered themselves for foreign mission service have been denied appointment because support was not available, and the boards have thus chilled the zeal and purpose of others who were preparing for foreign work."

101 pages. 7x5½ inches. Sunday School Board of Southern Baptist Convention, Nashville. \$1.25 net.

W. H. H.

1000 City Churches, by H. Paul Douglass.

A study of 1044 Protestant churches in 56 cities of more than 100,000 population. The material was gathered by the Institute of Social and Religious Research in field surveys and by reference to similar data gathered by the Interchurch World Movement. The author classifies the churches according to the types of adaptation to urban conditions. The information has been carefully analyzed and tabulated and presents in interesting and usable form a mass of data on the work of the city church.

380 pages. 8½x5½ inches. George H. Doran Company, New York. \$4.00 net.

H. L. L.

The Modern Sunday-school, by George Hamilton Archibald.

The development of the Sunday-school in the land where it first appeared has been keeping pace with its rapid improvement in America. The author is principal of the Westhill Training School for religious education workers, and as a superintendent of twenty years experience can speak authoritatively of Sunday-school work in England. While he devotes several chapters to the psychology of youth as it affects religious education, his chief purpose has been to discuss the problems of the Sunday-school that are presented to the superintendent rather than the teacher.

208 pages. 7½x5 inches. Century Company, New York. \$2.00.

C. H. B.

The Open Gate of Prayer, by Mabel M. Thurston.

Here is another book from the pen of one who has been greatly used of God in instructing as well as inspiring individuals and groups to pray. This is not only a series of most helpful papers on the Lord's Prayer for individuals, but for study groups. It can be recommended to Bible classes in churches, Y. M. C. A.'s, Y. W. C. A.'s, and Young People's Societies, who will take advantage of the questionnaire at the close of each paper.

60 pages. 4¼x7¼ inches. Fleming H. Revell Company, Chicago and New York. 25 cents.

W. T. J.

The Truth About Mormonism, by Rev. James H. Snowden, D.D.

An unusually clear and satisfactory handling of the historical side of this strange cult that has grown to such ominous proportions in the midst of our republic. The story of the origin, development, strange doctrines, and sordid morals, of one of the most astonishing movements in human history is given in a style that is anything but dull.

When it comes to an estimate of so-called reformed, or present day Mormonism, we have some doubt as to whether other well informed authorities would entirely agree in concluding that Mormonism is as radically reformed as the author assumes. While the tactics of the organization have changed with circumstances, there seems abundant reason to believe that there still remains a subtle deception. Mormonism at heart is no different from the early days and only awaits a more favorable opportunity to revert to the repulsive practices that brand the system entirely unfit to be tolerated in any respectable community.

869 pages. 8½x5½ inches. George H. Doran Company, New York. \$2.50 net.

W. H. H.

Tract Case.

A handy carrier adapted for use by gospel workers. Large enough to contain over 100 four-page tracts with room for a few booklets. Inside cover page contains valuable "Hints for Tract Distributors." An excellent outfit.

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W. N.

The Child for Christ, by Rev. A. H. McKinney, D. D.

This manual was prepared a quarter of a century ago when the author was the superintendent of the New York State Sunday-school Association, but its valuable service in child evangelism has led to subsequent editions, the ninth of which has just been issued from the press. Dr. McKinney is at present serving the Moody Bible Institute as instructor in the Teacher Training School at Montrose, Pa.

124 pages. 7x4¼ inches. Fleming H. Revell Company, Chicago and New York. 75 cents.

C. H. B.

Rome's Masterpiece of Idolatry, compiled by Rev. Thos. Davis.

This booklet is a clarion call to all Protestants to wake up ere it be too late. The compiler of these teachings of Rome concerning the "Worship of the Wafer" warns us that our Protestant heritage is in danger. The various Eucharistic Congresses which Rome is holding in different part of the world are a blatant defense of her idolatry and a threat against the religious and political freedom which was won at such terrible cost in the sixteenth century.

40 pages. 7½x4¼ inches. Robert Day, Son and Co., Sidney, Australia. 3d.

G. S.

The Truth About Evolution, by P. B. Hill, A.B., B.D., D.D.

Because evolution is not so frequently mentioned at the present time as it was a couple of years ago, we may be led to think that the controversy was "much ado about nothing," but the issues are just as vital today as they ever were, and the intelligent Christian should be well informed in regard to them. The author provides a brief, interesting and inclusive statement of the case.

36 pages. 7x5 inches. The Dulling Printing Company, San Antonio, Tex. Single copy 35 cents; per dozen \$3.50; per hundred \$25.00.

S. B.

Average Boys and Girls, by Rev. A. H. McKinney, D.D.

The writer of many excellent books on the religious training of children and young people has in this later work laid down some sound principles concerning the nurture of the child life. The fact that Dr. McKinney is so deeply concerned for the implanting of Christian truths in the earliest hours of life, makes all of his books appeal to those who contend for the fundamentals of the faith. His experience as superintendent of the New York City Mission Society, renders the following quotation from his latest book unusually significant:

"We appreciate all the labors of those who are willing to give their lives to rescue men, and women who have become wrecks. To such rescue workers nothing but the highest praise should be given, but after due consideration of their heroic lives and their self-sacrificing efforts, does it need any argument to prove that he who leads a little child to know God is doing a better and greater work than they?"

110 pages, 7½x4¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

C. H. B.

Moody Bible Institute Monthly

The Bearing of Archeological and Historical Research upon the New Testament, by Rev. Parke P. Flournoy, D.D.

This is a pamphlet of the "Tracts for New Times" series. It is an abbreviation of a paper read before the Victoria Institute, London. As the title suggests, the author discusses the most recent as well as some earlier archeological discoveries, and shows how they strengthen confidence in the New Testament.

16 pages. Morgan and Scott, London. 4d. J. E. J.

Early Hebrew History and Other Studies, by Harold W. Wiener, M.A., LL.B.

This is a collection of essays. The other studies are "The Law of Change in the Bible" and "The Biblical Doctrine of Joint, Hereditary, and Individual Responsibility." The author is both a scholar and a lawyer. He gets his facts and presents them in a clear and cogent fashion. The Bible student will find here much food for thought, even if he may not be able to follow the author in all of his conclusions. We heartily recommend this little book for careful reading.

117 pages. 7½x5 inches. Robert Scott, Roxburghe House, London. 5/-.

S. B.

The Romance of Modern Astronomy, by Hector MacPherson, M.A., F.R.A.S., F.R.S.E.

The title of this book suggests its fascinating and entertaining nature in dealing with this most profound science. It describes in simple but exact language the wonders of the heavens, thus making its popular appeal to those who have not had the benefits of collegiate instruction. In recent years the science of astronomy has gone forward with amazing rapidity, so that the modern aspect of this work will also be appreciated. While we would have preferred that the writer had emphasized the planetesimal hypothesis as being more in accord with the early chapters of Genesis, he is greatly to be commended in his cosmogonic position for defending the teaching of Scripture.

333 pages. 7½x5 inches. Seeley, Service and Company, Ltd., London. 6/-.

C. H. B.

Reason and Evolution, by George A. Zeilers.

This book, as stated by the publishers, is a plea for refusal to accept the statements of biologists without proof. It is not fundamentalism versus evolution, but is, as its title suggests, reason applied to the theory of evolution, the aim of the author being to counter-balance the positive position of the dogmatic evolutionist. Some of the chapter names are: What is Science? What is Evolution? Some Views Not Evolution. Missing Links. Evidence Against Evolution. Primitive Man and Anthropology. Evolution and the Public Schools.

The point which we desire to particularly stress is the chapter on Evolution and the Public Schools. This ought to be brought to the attention of the Christian public and especially fathers and mothers. Those who have kept in touch with the public school system for the last third of a century are able to understand the change which has been going on and the subtlety by which new text-books have been introduced displacing the older books, the aim doubtless being to mold the mental processes of young life so that their thinking would be in terms of this godless philosophy.

This book ought to be widely circulated. This is not to say however that every utterance of the book is to be endorsed.

188 pages. 7½x5 inches. John C. Winston Company, Philadelphia. \$1.50.

P. B. F.

Social Problems of the Family, Ernest R. Groves.

This professor of sociology in Boston University has presented a most exhaustive study of earth's oldest institution. In these days when the most primitive and most potential of all human governments is in danger of being minimized if not abandoned, a study of the moral and economic conditions affecting the modern life is of special value. While we cannot agree with the author in his development of the primitive family from the condition of savagery, we are glad to note that he finds more contentment and safety in the unity and simplification of the ancient home than in the complexities of modern life. A complete bibliography and index are found in the Appendix.

314 pages. 7½x5 inches. J. B. Lipincott Company, Philadelphia. \$2.50.

C. H. B.

The Canon Law of the Papal Throne, by Gilbert O. Nations, Ph.D.

The professor of Roman Law and Canon Law, American University, Washington, has written a book of great significance to the American citizen whether he be Catholic or Protestant, Jew or Gentile, revealing, as it does, information greatly sought and strongly needed today, especially in view of the discussion concerning a distinguished Roman Catholic as a possible candidate for the presidency of the United States.

As the introduction properly says, it is a restrained and judicial examination of the actual laws now in force in the Roman Catholic church, particularly those reflecting its antagonism to civil courts, popular government, public schools, civil marriage, freedom of the press, and civil rights relating to ownership of property. These laws were made binding on all Roman Catholics throughout the world on and after May 19, 1918, by Bull of the Pope at that time.

80 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

J. R. R.

The Beauty of the Lord, by Rev. Richard Glaister, D.D.

The author has here given to the public the results of many years of study and teaching. The twenty-one sermons are for the most part biographical, dealing with such subjects as: The Offering of Isaac, Jacob at Peniel, Balaam, Saul, Jonathan, Joab, Gehazi, Mary of Nazareth, the Manliness of Jesus, Peter's Fall, Jesus and Peter, etc. Sound in teaching, covering a wide range of subjects, ably yet simply written, it is altogether a readable and helpful book, full of suggestion to the person who enjoys the reading of sermons.

320 pages. 8x5½ inches. George H. Doran Company, New York. \$2.00 net.

J. O. D.

A System of Natural Theism, by Leander M. Keyser, A.M., D.D.

A revised edition of this very valuable book is now available. Much new material has been added, including an important section devoted to the discussion of Pluralism, a smaller section on Pragmatism, and another on the doctrine of a finite God, an error advocated by H. G. Wells, Prof. William James and others. Other portions of the book have been enlarged and strengthened.

It can be confidently declared that the discussion is up-to-date. The very latest arguments for a mechanistic view of the universe are met fairly and fully and shown to be both absurd and dangerous. Reason is neither ignored nor overemphasized. The conclusion is reached that a theistic world-view is alone rational and adequate.

The book is of use to any reader who desires to know the latest and best arguments on this great theme. It will be of special value to colleges and theological seminaries as a text-book.

160 pages. 7½x5 inches. Lutheran Literary Board, Burlington, Ia. \$1.35.

J. E. J.

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M.M.-July.

In the Days of the Prophet Isaiah, by A. Rendle Short.

This is not an exposition of the book of the prophet Isaiah, but an admirable survey of the historical background of the book, without which the reader cannot understand the prophet's message. The latest findings of Assyriology and Egyptology are drawn upon to illustrate and confirm the Bible history. Critical questions are largely avoided, but enough is said to prove the author thoroughly conservative. One may differ with him on the question of the dates of the various prophecies and other details of interpretation, and yet be free to heartily recommend the volume as a whole.

128 pages. 7x4½ inches. Marshall Brothers, London.

J. E. J.

A Man of Little Faith, by Reginald Wright Kauffman.

The story of a young minister who at ordination sought "a sense of the occult" as the source of spiritual strength and substituted "sincerity" for conviction. The inevitable problems of church life and the crises of personal decision find him taking "the easiest way." He ultimately becomes a bishop in his church (by the scheming arrangement of the wealthy woman who marries him) because "if you're a bishop nobody can talk of what you believe, or don't." The author pictures conditions in the modern church, emphasizing its failures to prove his point and not fully balancing the picture. There are elements of exaggeration in his presentation but all too much of it is disturbingly true to fact. The book will certainly not attract its readers to the church but it may bring some churches to a realization of their need. Ministers who profess a faith which they do not possess simply that they may enjoy the benefits of evangelical pulpits, will see themselves in John Felton.

384 pages. 7½x5 inches. Penn Publishing Company, Philadelphia. \$2.50.

H. L. L.

Christ Supreme, by Arthur H. Carter.

A splendid testimony to the deity of our Lord. While reading this book one is led to see the supremacy of Christ in a very real way. There is no uncertain note in this little volume. The present-day apostasy within the church is portrayed in the early chapters. The testimony of the Old Testament concerning Christ as the Messiah and Saviour is clearly indicated. The contents are pertinent to our present religious situation. It is to be regretted, however, that the author elsewhere in his public ministry has been rather injudicious in the matter of expressing his views relative to well-known religious leaders who themselves are known to be thoroughly orthodox in their belief.

83 pages. 7x5 inches. The Bible Institute Colportage Association, Chicago. 75 cents.

J. A. V. G.

Doran's Ministers' Manual, edited by Rev. G. B. F. Hallock, D.D.

This volume should be in the hand of every minister. It consists of more than one hundred and twenty condensed sermons or outlines of sermons covering a full pastoral year, and nearly sixty special children's sermons. There are illustrations, suggestive themes for development, special sermons, mid-week messages, weekly gist of the Sunday-School lesson, Scripture readings; and sermon material for the outstanding days of the year. A book which proves to be indispensable to preachers. It is replete with suggestion and help for the minister in his work throughout the year. A unique work worthy of a place in the preacher's library.

729 pages. 8½x5½ inches. George H. Doran Company, New York. \$2.00.

J. A. V. G.

The House Which King Solomon Built for Jehovah, by G. Wilton Lewis.

The author, who is an architect, has made a very careful study of the Bible instruction for the building of the first Temple. These have been most minutely reproduced in full page illustrations in connection with the biblical account and the conceptions of historians. Not only do these vivid descriptions give the reader a clear understanding of this marvelous and magnificent architecture, but prepare him for adequately instructing others in this portion of Scripture.

41 pages. 13½x10 inches. Standard Publishing Company, Cincinnati. \$1.50.

C. H. B.

The Ten Greatest Sayings of Jesus, by Rev. J. C. Massee, D.D.

Great interest attaches to what a preacher of Dr. Massee's standing has selected as the greatest of all the wonderful sayings of our Lord. We may have chosen others, but we must concede that Dr. Massee's choice is good. We are more interested in our examination of the present volume to discover what the preacher has to say about the "saying." Here again we are not disappointed. Since the basis of the selection was to find the "life philosophy" of Christ, the sayings chosen were of a practical nature, demanding a practical treatment and showing the personal application of the great principles of Jesus to our own lives. The reader will be well rewarded.

161 pages. 7¼x5 inches. George H. Doran Company, New York. \$1.50.

G. S.

Through Science to God, by Charles H. Tyndall.

The sub-title, "Nature a Medium in the Revelation of Spiritual Truth," expresses the aim of the author. He gives an account of some of the most startling recent discoveries in astronomy, radio-activity, photography, etc., and uses them to illustrate the deep mysteries in the spiritual realm. He proves that one can be an expert in the sciences and thereby be helped rather than hindered in the face of such mysteries as the incarnation and the resurrection of Christ. In other words, he finds that science does not rule out the supernatural from the faith of a Christian. There is much illustrative material in the book which one with a working knowledge of science will be able to use with profit.

269 pages. Fleming H. Revell Company, Chicago and New York. \$2.00.

J. E. J.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Ownership," by Clementina Butler. Cloth, 112 pages, \$1.00.

"Qualifying Men for Church Work," by Gerit Verkuyl, Ph. D. Cloth, 204 pages, \$1.50.

"The Adventure of Prayer," by Mabel N. Thurston. Cloth, 149 pages, \$1.00.

"Revell's New Scripture Atlas," by George Philip, F. R. G. S. 41 maps and plans illustrating the historical geography of Palestine and the lands of the Bible.

"The Child for Christ," by A. H. McKinney, Ph. D. Cloth, 124 pages, 75 cents.

"Average Boys and Girls," by A. H. McKinney, Ph. D. Cloth, 111 pages, \$1.00.

Sunday School Board of the Southern Baptist Convention, Nashville

"The Face of Christ," by Rev. W. W. Weeks, D. D. Cloth, 250 pages, \$1.75.

"Guiding a Growing Life," by Prof. Robert Edwin Gaines, M. A., Litt. D. Cloth, 128 pages, \$1.25.

"Growing a Church," by P. E. Burroughs. Cloth, 168 pages.

"Today's Supreme Challenge to America," by

Rev. James Franklin Love, D. D. Cloth, 101 pages, \$1.25.

"A Lily of Samaria," by W. A. Kleckner. Cloth, 206 pages, \$1.50.

"As Thorns Thrust Forth," by O. C. S. Wallace, M. A., D. D., D. Litt. Cloth, 171 pages, \$1.50.

"Christ, Master of My Generation," report of proceedings of the All-Southern Baptist Student Conference, held at Birmingham, Ala., October 28-31, 1926. Paper, 157 pages.

"Star Trails," by Ethlene Boone Cox. Cloth, 84 pages.

George H. Doran Company, New York.

"Christ and Money," by Hugh A. Martin, M. A. Cloth, 111 pages, \$1.00.

"Fathers and Sons," by Samuel S. Drury. Cloth, 158 pages, \$1.50.

Sunday School Times Company, Philadelphia.

"Can the Christian Now Believe in Evolution?" by William Hallock Johnson, Ph. D., D.D. Cloth, 188 pages, \$1.50.

"China Chats," compiled and arranged by Frederic F. Helmer. Cloth, 123 pages, \$1.00.

"The Seven Finalities of Faith," by A. Z. Conrad, Ph.D., D.D. Cloth, 224 pages, \$1.50.

"Effective Praying," by Henry W. Frost, D.D. Cloth, 162 pages, \$1.25.

"Major Bible Themes," by Lewis Sperry Chaffer, D.D. Cloth, 329 pages, \$1.25.

"World's Unrest," by Christabel Pankhurst, L.L.B. Cloth, 232 pages, \$2.00.

Macmillan Company, New York.

"Certain Samaritans," by Esther Pohl Lovejoy. Cloth, 302 pages, \$3.50.

United Lutheran Publishing House, Philadelphia.

"The Heavenly Father and His Children, Vacation School—First Book," by Maud Junkin Baldwin. Cloth, 160 pages, \$1.00.

"The Heavenly Father and His Children—Memory Work," compiled by Maud Junkin Baldwin. Paper, 13 pages, 10 cents.

Oxford University Press, New York.

"New Bible Helps for Young Folks with 4000 Questions and Answers." Linen, 121 pages.

Bible Institute Colportage Association, Chicago.

"The Christ We Know," by Arno Clemens Gaebele. Cloth, 126 pages, 75 cents.

"The Scientific Mind and Christianity," by M. H. Duncan, B.A., M.A. Paper, 31 pages, 10 cents.

Standard Publishing Company, Cincinnati.

"The Superfluous Man," by Milton W. Brown, M.A., M.Sc., D.D. Cloth, 296 pages, \$2.00.

The Judson Press, Philadelphia.

"How to Conduct a Church Vacation School," by Albert H. Gage. Cloth, 194 pages, \$1.50.

J. B. Lippincott Company, Philadelphia.

"The Stars and Their Mysteries," by Charles R. Gibson, F. R. S. E. Cloth, 248 pages.

Cokesbury Press, Nashville.

"In Conference with the Best Minds," by Lorne Pierce. Cloth, 272 pages, \$1.75.

Dorrance and Company, Philadelphia.

"Sensible Thoughts," by E. George Cocks. Cloth, 135 pages, \$1.75.

"The Galloping Preacher," by Yandell Smythe Beans. Cloth, 197 pages.

"The Seven Words," by Lawrence N. Sirrell, D.D. Cloth, 95 pages, \$1.50.

Waverly Press, Baltimore.

"The Misunderstood Christ," by Fred B. Wyand. Cloth, 222 pages, \$1.50.

Hamilton Brothers, Boston.

"Messiah or Bastard: Which?" by Herbert W. Magoun, Ph. D. Cloth, 261 pages, \$2.50.

Pentecostal Publishing Company, Louisville.

"106 Sermon Outlines," by Rev. U. G. Foote, D.D. Cloth, 219 pages, \$1.50.

William Edward Clark, 1918 Franklin St., Springfield, Mo.

"The Gates of Hades," by Rev. William Edward Clark. Cloth, 134 pages, 50 cents.

Dr. W. B. Riley, Minneapolis, Minn.

"What Is Fundamentalism?" by Dr. W. B. Riley. Paper, 14 pages.

Marshall Brothers, London and Edinburgh.

"Look from the Top," by Ethel E. Chivers. Cloth, 318 pages, 6/.

"Love's Immensity," by Bertha Carr-Harris. Cloth, 233 pages, 5/.

John Ritchie, Kilmarnock, Scotland.

Tract Cases. Case, 1/-; case filled with tracts, 2/.

"The Tabernacle, the Temple and the Offerings," by Thomas Newberry. Cloth, 123 pages, 4/.

"Christ the Interpreter of the Father," by William Hoste, B.A. Cloth, 96 pages, 2/.

Christian Literature Society, Madras, India.

Abridgment of "The Jews of Prediction and Fulfilment," by Samuel H. Kellogg, D.D. Paper, 89 pages, 4 annas.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

DR. GRAY RE-ELECTED

Dr. Gray has been re-elected an honorary vice-president of the American Tract Society, whose headquarters are in New York City.

MR. HOCKMAN RECEIVES DEGREE

Rev. W. H. Hockman, director of the Missionary Course of the Institute, was honored by the degree of Doctor of Divinity, given him June 8 at the commencement exercises of Muskingum College, New Concord, O.

FACULTY AND STAFF ENGAGEMENTS

Rev. A. H. Leaman filled the following engagements during the month of April: Men's meeting, Baptist church, Plainfield, Ill., April 11; Zion Methodist Episcopal Church, Elgin, Ill., April 13; Mennonite Home Mission, Chicago, April 16. Eleven adults accepted Christ in the service at Elgin.

Mr. T. J. Bittikofer and Mr. Wendell P. Loveless assisted in the Easter cantata of the Kimball Avenue United Evangelical Church, Chicago.

Dr. P. B. Fitzwater gave the afternoon address at an educational conference held April 18 in the Chicago Christian High School, under the joint auspices of the Chicago Fundamental Ministers' Union, and the National Union of Christian Schools. His subject was, "Parents' Responsibility in the Education of Their Children."

Mr. A. F. Gaylord addressed the Sunday-school teachers of the Buena Memor-

ial Church, Chicago, April 26.

Mr. W. E. Sampson filled the pulpit of the First Baptist Church, Hammond, Ind., May 1, 8, and 15.

Mr. William M. Runyan preached May 1, morning and evening, in the Berean Baptist Church, Grand Rapids, Mich.

Mr. Harold L. Lundquist preached in the following churches in April: April 10, a. m., Bible class at the Bethany Swedish Mission Church, Chicago; April 10, p. m., Zion Methodist Episcopal Church, Elgin, Ill.; April 17, a. m., Grace Gospel Tabernacle, Chicago; April 17, p. m., Cuyler Swedish Mission Church, Chicago; April 24, Bible class, First Swedish Methodist Episcopal Church, Chicago.

SPECIAL SPEAKERS

Mrs. F. D. Fuller, field secretary, Mountain Faith Mission, Press, Ky.; J. W. Bell, Africa Inland Mission; John Thomas Butler, Central America; Rev. F. E. Robinson, pastor, First Baptist Church, Hamburg, N. Y.; Alfred Buxton, Abyssinian Frontier Mission; Rev. W. Norman Liddy, pastor, Emmanuel Baptist Church, Buffalo; W. J. Guilding, Africa Inland Mission; Leslie Shedd, Bolivian Indian Mission; Rev. Thomas Dooly, Roscrea, Tipperary, Ireland; Ralph Bell, Africa Inland Mission; Wm. J. Swallen, Presbyterian Mission, Korea; Rev. D. P. Doyle, pastor, Reformed church, Woodburn, N. Y.; Harry Clarke, singing evangelist; F. A. Wyckoff, business man, Detroit, Mich.; Geo. A. Field, traveling man, Cleveland, O.; W. F. Roadhouse, World Wide Evangelization Crusade; Rev. Geo. A. Fulton, First Baptist Church, Buffalo, N. Y.; Rev. John C. Williams, American representative, North East Indian General Mission.

LOYALTY

While Dr. Gray was conducting Bible conferences in Houston and Galveston during the first week in June, he received the following telegram:

"Greetings from 182 former students who pledge loyalty.

(Signed) "Wm. S. Ross, Delegate Northern Baptist Convention."

DEATH OF MRS. WILLIAMS

After an illness of four weeks Mrs. John L. Williams, mother of Miss Daisie B. Williams '16, former teacher of English at the Institute, passed away May 3 at Nevada, Mo. Mrs. Williams was an active member of the Centenary Methodist Episcopal Church, South, Nevada. Our Christian sympathy is extended to the bereaved family.

NORTHERN BAPTIST SEMINARY GRADUATION

At the commencement exercises of the Northern Baptist Theological Seminary, held May 26, in the Tabernacle Baptist Church, Chicago, the following former students received degrees as indicated: Bachelor of Divinity, J. Palmer Muntz '21; Bachelor of Theology, William Fisher Adams '23, Alva A. Harman '23, Mrs. Alva A. Harman '23, Walter Laetsch '24, Carl Arthur Meyer '21, and Ernest Edward Smith '24. Graduate in Theology, Loyal Houlding Bartel '25, Lorin Nelson Carmony '23, Laun James Hunter '21, Chester Floyd Patton '24, Mrs. A. P. Sengpiel (Anna Andersen '23), Carl John Tanis '26, and Aubrey White '24. An honorary degree of Doctor of Divinity was conferred on Albert G. Johnson '15.

MISSION WORKERS VISIT INSTITUTE

About twenty of the delegates who had attended the fourteenth annual convention of the International Union of Gospel Missions, in Indianapolis, May 14-19, accepted Dr. Gray's invitation to pause enroute to their homes for a day of testimony and inspiration at the Institute on Friday, May 20.

The student body, faculty and other officials of the Institute assembled in the morning to hear them tell their experiences in practical soul-saving work. Upon Dr. Gray's request, Mr. Lawrence Sutherland, of Newark, N. J., presided, and introduced Mr. Alvin Roper, of Winona Lake, Ind., who gave one of his piano improvisations built around "O Think of the Home Over There." Mr. and Mrs. Edwin A. Meyer, of Maplewood, N. J., witnessed to the power and blessing of the gospel in their own lives, and also Mr. H. H. Kratzig, of Norfolk, Va. Mr. Sutherland closed the hour with added testimony.

In the evening another inspirational meeting was arranged, when Mr. J. Clarence Greene, of Chicago, Rev. Charles Cedarholm, of Seaman's Goodwill Mission, Brooklyn, N. Y., Mrs. John S. Bennett, Washington, D. C., and Mr. Lawrence Sutherland gave short and stirring testimonies.



Miss Edna Gray Johnson, and Miss Rachel McAllister, '24, on Lookout Mountain, Chattanooga, Tenn. At the invitation of former students Miss Johnson went to Tennessee and organized Alumni Auxiliaries in Chattanooga and Knoxville.

July, 1927

STUDENTS OF OTHER DAYS

Carl Steward '18, has accepted the pastorate of the Baptist church, Valparaiso, Ind. A new church plant has recently been erected in this place.

Gideon Higginbotham '15, recently assisted in evangelistic services at Burbank, Calif. Many confessed Christ as Saviour and were brought into the church.

H. G. Hamilton '09, is pastor of the First Baptist Church, Austin, Minn. In one year the Bible school, under the leadership of the pastor, has grown from a membership of two hundred to more than one thousand members. The men's Bible class, which had a weekly attendance of twelve now has nearly seven hundred members, and is the largest men's class in the state. The accommodations are inadequate for the housing of this large school and a new auditorium is contemplated.

Wiley E. Young '18, has accepted a call from the Fite Memorial Baptist Church, Marion, O.

Pearle J. Ludwick '22, is engaged in evangelistic work with the Alleghany Conference of the United Brethren church. Her home is in Youngwood, Pa.

J. Thomas Sharman '05, is pastor of the Second Presbyterian Church, of Meridian, Miss. He began his work on May 18 with a series of evangelistic services.

R. R. Shirk '23, writes: "We have just closed a tabernacle meeting in York, Neb., with over four hundred conversions, which proves indeed that the gospel is still the power of God unto salvation to everyone that believeth."

Homer Stanley Morgan '14, has resigned the pastorate of Immanuel Baptist Church, Cambridge, Mass., to take effect in the fall when he purposes to enter the evangelistic field.

Harold A. Somerville '26, for the last six months has been supplying the pulpit of the Cradock Presbyterian Church, Cradock, Va. Upon examination by the Norfolk Presbytery recently he was ordained into the ministry and installed as pastor of the church. Dr. Viser, pastor of the Lafayette Presbyterian Church, Norfolk, Va., stated that the examination passed by the candidate surpassed any he had known in his sixteen years as pastor of a Presbyterian church. Quoting from the Star, Portsmouth, Va.: "According to the laws of the Presbytery, a minister is required to be a seminary and a college graduate, also a Greek and Hebrew scholar, except in an extraordinary case. Mr. Somerville was under the latter clause, being a Moody Bible Institute graduate only. He passed the examination submitted to him at the Presbytery, making a splendid record and was received by unanimous vote into its membership."

R. C. Stewart '12, who has for more than three years been a missionary in the largest Seamen's Institute in New Zealand under the British and Foreign Sailor's Society, has returned to the pastorate and is now located at Louville, Wanganui, where he is serving the Baptist church.

Harold M. Harper '16, recently conducted evangelistic meetings at Harvey, N. Dak., and reports souls saved and believers strengthened.

The April issue of *The Drum Call*, of-

ficial quarterly of the West Africa Mission, contains three memorial tributes to the life and work of the late John Bradford '14, who spent eleven years in Africa as missionary-printer.

Benjamin Green '17, has accepted the pastorate of the Branden and Martinsburg Baptist churches, Mount Vernon, O.

Lerton B. Jones '18, has been greatly used in the United Brethren church. After graduation he served five years as pastor of the church at London Mills, Ill., in which period the membership was doubled. His denomination then called him to be field secretary for their college—Indiana Central, Indianapolis, and later for their seminary—Bonebrake Theological, Dayton, O. Following this he was field secretary for the Conference Church Election Society in Illinois, and now holds the office of conference treasurer.

Mrs. L. W. Shey (Charlotte M. Terrill '04), sends us her new address as Mystic, Conn., where her husband, Rev. Lucius W. Shey, is rector of St. Marks.

W. J. Gee '17, and Mrs. Gee are home on furlough from Africa. They are now in Los Angeles, Calif., visiting Mrs. Gee's mother.

The General Assembly of the Presbyterian Church in the United States gave the honor of entertaining the three hundred lay and clerical delegates to the First Presbyterian Church, El Dorado, Ark., of which Frank R. Dudley '15, is pastor. Under Dr. Dudley's ministry a new church has been built and the membership has increased from 250 to 600. The Sunday-school has been reorganized and is now under the supervision of O. B. Ransopher '12, director of religious education.

H. F. Dudley '14, pastor of the Memorial Baptist Church, Columbus, O., expects to devote his entire time, beginning in September, to the evangelistic field.

G. S. K. Anderson '92, has recently closed a ministry of twenty-six years in the Highland Congregational Church, Somerville, Mass. In the resolutions of the church appreciation is expressed for the excellence and character of his pulpit ministry. "He was a profound student of the Bible. There are hundreds of our people who have been enlightened and strengthened and inspired by the biblical truths enunciated by him from our pulpit."

Louis A. Jensen '17, home on furlough from Africa, is visiting friends in Chicago.

H. Lee McLenden '15, led his church at Centralia, Ill., in a pre-Easter revival campaign, which resulted in the addition of more than sixty new members, fifty-five of whom came by baptism.

BORN

Ralph T. '18, and Mrs. Davis (Ellen B. Ortlieb '18), a son, Robert Erving, April 20, Switzerland.

Frank G. '21, and Mrs. Tebow (Jennie Van Koeveing '22), a daughter, Helen Louise, March 2, Maryville, Mo.

To Roy E. '21, and Mrs. Shaffer (Ruth H. Thiers '20), Helen Elizabeth, December 28, Kijabe, Africa.

To Albert '25, and Mrs. Clevenger, a son, Kenneth Waldo, April 8, Stanton, Mich.

To John C. '17, and Mrs. Hamel, a son, John Christian, April 18, Marquette, Mich.

MARRIED

Charles Wofford White, and Lillian Christine Edwards '12, April 9, Athens, Ga.

Albert Lubbers '26, and Amanda Marie Voorhees '26, April 23, Chicago.

Forest Webster Hall '19, and Esther M. Robey, April 20, Cambridge, O.

William Oren Miller '28, and Hazel Krause '26, June 4, Chicago.

DIED

Charles Scanlon, LL.D., '92, Pittsburgh, Pa.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from May 1 to 31, 1927, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$ 5.00
Alaska	3	9.00
Army and Navy	5	7.00
General Missions	17	75.50
Hospital	138	650.06
India	9	80.50
Latin-America	9	31.10
Life-Saving Station	1	2.00
Lumber Camp	8	12.50
Refugee or Mississippi Valley	10	111.62
Mountain	21	89.50
Pioneer	33	145.60
Prison	198	564.10
Seamen's	2	8.00
Free Tract	12	14.01

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from May 1 to 31, 1927, inclusive:

Africa Book Fund: To 11 points in Africa: 246 Colportage Library books, 263 Evangel Booklets, 2 Pocket Treasuries, 1 Testament.

Alaska Book Fund: To 1 point in Alaska: 36 Colportage Library books, 38 Evangel Booklets, 127 tracts.

Army and Navy Book Fund: To 2 points in 1 state: 100 Emphasized Gospels, 25 Pocket Treasuries, 25 tracts.

Flood Refugee Book Fund: To 10 points in 3 states: 100 Colportage Library books, 190 Evangel Booklets, 1640 Emphasized Gospels, 500 Pocket Treasuries, 22,000 tracts.

Free Tract Fund: To 2 points in 2 states and 2 points in 2 foreign countries, 10,135 tracts.

General Mission Fields Book Fund: To 5 points in 4 foreign countries: 53 Colportage Library books, 36 Evangel Booklets, 13 Emphasized Gospels, 13 Pocket Treasuries, 2 Testaments.

Hospital Book Fund: To 68 points in 27 states, and 1 point in Canada: 2,991 Colportage Library books, 3,113 Evangel Booklets, 452 Emphasized Gospels, 4,152 Pocket Treasuries, 1,208 tracts.

India Book Fund: To 20 points in India: 377 Colportage Library books, 254 Evangel Booklets.

Latin-America Book Fund: To 3 points in 3 states, and 8 points in 5 foreign countries: 508 Colportage Library books, 802 Evangel Booklets, 3 tracts.

Lumber Camp Book Fund: To 3 points in 3 states, and 2 points in Canada: 133 Colportage Library books, 234 Evangel Booklets, 225 Pocket Treasuries, 20 Testaments, 400 tracts.

Mountain Book Fund: To 15 points in 5 states: 1,653 Colportage Library books, 1,157 Evangel Booklets, 59 Emphasized Gospels, 1,934 Pocket Treasuries.

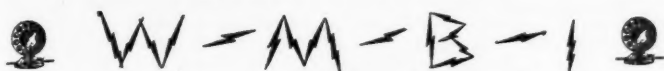
Pioneer Book Fund: To 22 points in 9 states, and 8 points in Canada: 783 Colportage Library books, 961 Evangel Booklets, 107 Emphasized Gospels, 565 Pocket Treasuries, 19 Testaments, 901 tracts.

Prison Book Fund: To 120 points in 35 states, and 2 points in Canada: 4,872 Colportage Library books, 5,318 Evangel Booklets, 295 Emphasized Gospels, 8,418 Pocket Treasuries, 26 Testaments, 1,021 tracts.

The total amount of literature sent on the above Book Funds during May is as follows: To 245 points in 41 states, 46 points in 18 foreign countries, 1 point in Alaska and 13 points in Canada: 11,752 Colportage Library books, 12,366 Evangel Booklets, 2,666 Emphasized Gospels, 15,834 Pocket Treasuries, 68 Testaments, 35,820 tracts.

Moody Bible Institute Monthly

RADIO STATION



288.3 METERS

SIXTY DAY LICENSE GRANTED W-M-B-I

On Monday, May 23, Mr. H. A. Bel-lows, of the Federal Radio Commission, visited Chicago and assigned all sixty day licenses for this district. W-M-B-I was granted a wave length of 263 meters, 1140 kilocycles, and is scheduled to divide time with station WJAZ of the Zenith Corpora-tion. We are very thankful that the In-stitute has been granted this sixty day license thereby allowing the continuance of our broadcasting. We trust, however, that you will continue to remember most earnestly in prayer the Radio Department, not only that its work may be blessed of God, but that our wave length may not become congested by the transferring of other stations to it. At the present time the wave band, 1140 kilocycles, is reason-

ably clear and we have hope that the message from W-M-B-I will be received without the interference formerly en-counter on our old frequency of 1040 kilocycles. As station WJAZ has appealed to the Commission for a hearing asking to be transferred to their old wave length, we are not able at the present time to definitely announce our hours of operation during July. Our schedule will be as shown until further notice over the air.

The new edition of the radio schedule is just off the press and also the first num-ber of the "Through the Air" series. We shall be very glad to send these to any who request them and ask that you pass the word along to friends whom you be-lieve would be interested. The first num-

ber is entitled "A Shut-in Pilgrimage" and is indeed very attractive and interest-ing. These leaflets will be published per-iodically and we feel sure every one will want the complete series.

A new type of aerial has been erected, so reports from distant listeners are anxiously awaited as to whether reception from W-M-B-I has been improved.

As an example of the far-reaching ef-fect of the radio message the following incident is furnished by Mrs. Homer W. Grimes, 722 W. Michigan Ave., Marshall, Mich., who is at present taking some spe-cial work at the Institute while her hus-band is conducting evangelistic services in the East. Let her tell the story in her own way:

A red-cap signaled the starter who called a taxi for me and I was quickly installed in the cab with my baggage about me.

"What address?" the driver asked.

"Eight-thirty North La Salle," I re-peated automatically.

The window was slammed and we rolled away from the station and entered the jam of taxis waiting the signal to turn up Michigan Boulevard. The win-dow was opened.

"Ain't that near the Moody Bible In-stitute?" he inquired.

"Yes. It is the Women's Building of the Institute."

"They have a radio station there. It's about all the church I get to hear. Us fellows have to work during ordinary church services," he explained. "But I can tune in on Dr. Gray every Sunday afternoon, and I do."

He shut the window and we moved with the traffic. A few blocks further we were stalled again and the window opened.

"I always hear Dr. Page. Never en-joyed reading the Bible until he made it all seem plain. Dr. Page must be a great man," he opined and proceeded to men-tion by name that group of splendid Bible teachers whose classes I too had enjoyed. He knew them all from their radio mes-sages.

"My wife and kids always hear the K. Y. B. Club," the monologue continued. There were blocks between paragraphs.

"We like the student gospel teams," he volunteered again. "They sure can sing well over there. We love to hear the singing."

Finally we reached the Institute. The driver said earnestly, "You don't know what it means to guys like me to hear such sermons and Bible teaching. There are a lot of fellows like me right here in Chicago. God bless that radio. It does more good than they know!"

I thanked God for the ministry of the radio. Also thanked Him for that glimpse into a fellow human's heart. It was a big, sincere heart, and a wise heart, too, for it had found the whereabouts of that necessary food—every word that proceed-eth out of the mouth of God.

May the Lord continue to bless folks through the messages of your radio. espe-

SCHEDULE OF HOURS—July, 1927

Daily, except Sunday.....	7:00-7:40 A. M.
	12:30-1:30 P. M.
	3:30-4:30 P. M.
	6:00-8:00 P. M.
Sunday.....	3:30- 5:00 P. M.
Monday.....	10:30-11:30 A. M.
Tuesday.....	10:30-11:30 A. M.
Wednesday.....	10:00-11:30 A. M.
Thursday.....	10:30-11:30 A. M.
Friday.....	10:30-11:30 A. M.
Saturday.....	10:30-11:30 A. M.

We are now broadcasting on a frequency of 1140 kilocycles (263 meters) and are sharing time with Radio Station WJAZ located at Mount Prospect, Illinois.

SPECIAL FEATURES

7:00-7:40 A. M. Every week day. Morning Family Worship. The following will take part: July 4-9, Mrs. Frances Allison, Assistant Director of Practical Work; July 11-16, Mr. E. Ockert, Physical Director; July 18-23, Mr. W. E. Sampson, Assistant to the Business Manager; July 25-30, Mr. S. M. Kanagy.

3:30-4:30 P. M. Every week day. "Radio Pictures," book reading, "Christian decision hour," information bureau, great sermons.

RADIO SCHOOL OF THE BIBLE:

Tuesday, 8:00-9:00 P. M.—Rev. W. Taylor Joyce, Director of Practical Work, will continue the course on Personal Evangelism entitled "How to Win Men to Christ."

Wednesday, 8:00-9:00 P. M.—Continuing the study of Bible Doctrine being taught by Prof. Samuel Dodds.

Friday, 10:30-11:30 A. M.—Mrs. I. I. McCord. "Studies in the Pentateuch."

8:00-8:30 P. M.—International Sunday-school Lesson by Dr. P. B. Fitzwater.

8:40-9:00 P. M.—Special service in Yiddish by Rev. Solomon Birnbaum.

DR. GRAY'S HOUR OF BIBLE EXPOSITION: Sunday afternoon 3:30-5:00.

Sunday, 7:00-9:00 P. M.—Request hour of music, together with children's K. Y. B. Club conducted by Miss Edna Gray Johnson, Supt. of Women.

Monday, 10:30-11:30 A. M.—Missionary talk by Mr. John R. Riebe, Assistant Director of the Missionary Course.

Wednesday, 10:00-11:30 A. M.—Special request program for shut-ins.

Thursday, 7:00-9:00 P. M.—Special feature programs of music, choruses, orchestras, instrumental and vocal solos.

Saturday, 10:30-11:30 A. M.—Music, devotional talks.

Address all communications to

Radio Dept. The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

Phone, During Broadcasting Hours—Diversey 3420, Other Hours—Diversey 1570

cially those confined to their rooms by sickness and many like the taxi driver who can seldom attend church.



THE ANNOUNCER'S DESK

Wendell P. Loveless



The afternoon hour from 3:30 to 4:30 (Chicago daylight saving time) has been added to our week day programs, and there are several new features being incorporated in that hour which are new to radio broadcasting. Some of these are continued story reading of books with a spiritual message, descriptions of Dr. E. J. Pace's cartoons, and decision hour. Mrs. McCord, well known to the radio audience, has added to her schedule in the Radio Department the Friday afternoon Home Hour. She will give devotional and practical messages concerning Christian life in the home, especially applicable to mothers and children. Occasionally stories of the old hymns will be told, the "world's greatest sermons" will be read and plain Bible talks and music lessons, especially for young people, will be given.



Word has just been received that one of our most faithful listeners, Mrs. Alice Laurent, has gone home to be with the Lord. Mrs. Laurent has been a great blessing to this department. At least once a week she wrote us words of encouragement and inspiration. We cannot express what the letters of loyal friends mean to us in this work.



Another faithful friend and supporter of this work, Mrs. James Van Bezy, Chicago, fell asleep, and wakened in the presence of the Lord, about an hour after listening to a W-M-B-I program one day late in May. The programs were a joy and a blessing to this ninety-one year old saint who was unable to attend any church service.



The reunion of former students at the Institute during the Northern Baptist Convention, May 31 to June 5, gave an opportunity for several of the old students to broadcast short messages. About 150 visited the station and were very much interested in watching the radio in operation.



Rev. E. F. Miller, eighty year old evangelist, sang a number of songs for the Memorial Day program, and Mrs. Frances Allison read a story appropriate to that occasion. Appreciative letters testify that Mrs. Allison's voice and messages are always welcome over the air.



W-M-B-I Quartette Sing for Executives Club

The W-M-B-I mixed quartette, Myrtle Raedeke, soprano, Adele Selness, contralto,

562

Wm. E. King, baritone, Wendell P. Loveless, tenor, with Kate MacKenzie, accompanist, had a rare privilege on Friday noon, May 20, as they were invited to furnish a program at the weekly luncheon of the Executives Club of Chicago at the Hotel Sherman. Sacred numbers were used to an unusually appreciative audience of several hundred of Chicago's leading business men.



W-M-B-I Leads in Hours

A recent report based on fifteen replies received from questionnaires sent exclusively to leading stations broadcasting religious programs in January of this year by a young men's Bible class in one of the leading cities in Wisconsin, reveals the



A Street Meeting Broadcast at the Institute

fact that W-M-B-I at that time used more hours of broadcast than any other one of the stations in the list. With our additional six afternoon hours each week this will put us very much in the lead. We mention this as an evidence of the unusual privilege which we have under God for reaching the vast radio audience, and we should indeed be thankful to Him for such an opportunity.



THE OPERATOR'S PANEL

L. H. Greer



Static

Atmospheric disturbances, commonly called static, become the frequent topic of conversation to the radio listener during the summer months. Many devices have been patented, and may be purchased for reducing or eliminating static. However, the foremost radio engineers admit that the elimination of static is still the most difficult problem yet to be solved in connection with radio broadcasting.

While most static eliminators are partly successful in decreasing atmospheric disturbances, they also decrease the signal

strength that it is desired to receive. The very nature of static is so similar to the radio waves sent out from broadcasting stations that to eliminate one, frequently eliminates the other.

Among various types of static eliminators may be mentioned the "sub-antenna." This type of antenna consists of a well insulated wire enclosed in a lead or iron pipe, and buried about two feet beneath the earth's surface. The best known type is made of flexible lead cable and is easily handled. The sub-antenna may be purchased at almost any radio shop.

The loop aerial also reduces static somewhat, but of course must be used with a receiving set designed to work efficiently with a loop. Another form of eliminator is known as the "static drain" or "static leak"; it consists merely of a high resist-

ance shorted between the aerial and ground terminals of the receiving set. The lavite resistance of approximately 50,000 ohms may be used.

While any of the above mentioned methods of reducing static are only makeshifts, they are worth while trying as they frequently are of real help in certain cases.



Lightning Arresters

With an outdoor antenna it is advisable to use a lightning arrester as a protection from lightning discharges. This little device permits any high voltage picked up by the antenna to be discharged to the ground without damage to the receiving set. When a lightning arrester is used an outside aerial is as safe from being struck by lightning as the telephone or lighting wires of the average home. They also are protected from lightning by a very similar device to the radio lightning arrester.



Trouble Shooting

Are you sure that the noises in your receiving set are caused by static? This may easily be determined by tuning in a station under normal conditions, and then

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While every precaution is taken to insure accuracy, we cannot guarantee against the possibility of an occasional change or omission in the preparation of this index.

remove the antenna and ground wires from the terminals on the set. If the noise continues, it is due to some trouble within the receiving set itself, the loud speaker, or the batteries and does not come from static.

Common causes of trouble in the average receiver are found in run-down batteries, defective tubes, short circuits or loose connections. While some troubles are easily located others require considerable experience to remedy. A simple device for testing for loose connections consists of a flash light battery and a pair of head phones connected in series. This is used in testing for open or short circuits. In testing a coil connect one terminal of the head phones to one terminal of the coil, and one terminal of the flash light battery to the other terminal of the coil; if the coil circuit is complete, a loud click will be heard in the head phones.

A loose connection is the most difficult to locate. At the time of test, the connection may be momentarily making connection.

tact; while moving the wire back and forth while listening to the sound in the head phones, the trouble can be located. Poor contacts on the prongs of the tubes will always cause trouble. Remove the tubes and clean the contacts with fine sand paper. It is a good plan to regularly inspect the batteries, contacts and all connections that are soldered as well as checking the specific gravity of the "A" battery and the voltages of the "B" and "C" batteries.

If the vacuum tubes in a receiving set are burning, although no signals can be tuned in, it is a pretty clear indication that the "A" battery circuit is in proper working order, and that the trouble must be in some other circuit. While it is fairly easy to keep a receiving set in proper working order by the above methods, trouble of a more serious nature had best be handled by an experienced radio repair man.

"A man's character is what he is in the dark."—D. L. Moody.

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